A Plain

ACCOUNT

Of Certain

Christian Experiences,

Labours,

Services and Sufferings,

OF THAT

Ancient Servant and Minister of Christ,

Roger Hebden,

DECEASED:

Containing both Warning, Consolation, and Instruction in Righteousness.

They who are faithful unto Death, shall receive a Crown of Life.

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The Author's Introduction.

Something in this Book is written relating to my coming to Understand *the* Way *of* God, *and how I walked therein; with Passages concerning my Imprisonment, and* Letters *unto Friends and others: With some Passages relating my Exercise for several Years of my Life-time; with several other Passages therein, written according to the Times, and as there was a Service then seen.*

With Directions therein, for all that know not God, how they may come for to Know, Fear, Serve and Worship Him in Love; the Way is declared agreeable to the Scriptures of Truth, and according to the Measure of Knowledge then communicated to

Roger Hebden.

A Plain Account

OF THE

Christian Experiences, &c.

OF

Roger Hebden.

IN, or about the [illegible] Month of the Year, 1651, and in the Thirty First Year of my Life; I *Roger Hebden*, Son of *John Hebden*, late of *Appleby* in the *Shire*, then using the Calling of a *Woollen Draper*, and Dwelling in *New Malton*: The Lord God of Heaven and Earth, whose Love hath been to Mankind, manifest in all Ages, and to all Generations of Men upon the Face of the Earth; about that time did manifest himself more fully than to many Ages and Generations, in sending forth his Servants, who in his infinite Love, he had given to know his Kindness to them, in placing a Witness for him in them, to lead and command them

Psalm 51. 4. And also this kindness of the great God, the Author of the Good of all Mankind, I was made partaker of, [illegible] and [illegible] sundry times had felt his Witness at work in me, even when I was but Young, even about the Age of Eleven or Twelve Years, and at several times in my Life-time after, bearing Testimony against the Evil of my Doings, and condemned more the same; Yet I knew not that this was of God, neither did I understand that this was given to Lead and Command me; and so when I did such things as I knew to be evil, was condemned in my self, not knowing who it was that Condemned me, as *John* 1. 9. & 3. 19. But the Lord God, in his infinite Love towards me, appeared, in sending a faithful Servant of his, named *George Fox*; whom he had given to know the way of God, and to direct others to know the same, by his Powerful speaking thorow him, and was serviceable to inform me, and bring me to the knowledge of that Light and Grace of God within me; which, when I heard of it, there was raised a Witness that I had felt such a thing [illegible] times, and coming to understand [illegible] that I had resisted and pierced,

in wounded me deeply; and after I came to see what was the cause of my Trouble, in abiding in Peace, as is in this Book mentioned, that the Lord going on with his Work in me, about six Months after, poured forth his Spirit of Prayer and Supplication upon me. Thus I came to be made a Member of Christ, whom I Preach; and in obedience to the same Spirit, being led into the World's Assemblies, occasioned my being cast into Prison.

Here followeth the cause why I was, and am Imprisoned, not being Master of my Bonds.

Unto Friends, and to the World, I do declare as followeth:

Being led by the Movings of the Spirit of the Lord in me, to be near *Yorkshire*, amongst Friends of Truth, who Worship God in Spirit. The 19th Day of the 11th Month, 1654. I came to a House in *Nuton*, being accompanied with divers other Friends, where the People of God were met together, to wait upon God, while I there waited, I was directed in Spirit, (to go to the

the World's People's Meeting-Place, in that Town, where they Worship an unknown God) as *Paul* was, whilst he waited at *Athens*, Acts 17. 16. And for speaking such words there, as are hereafter expressed, was I by *Robert Barwicke*, called Justice, sent Prisoner to *York* Castle, and kept Prisoner from the time afore-mentioned, until the 16th day of the 11th Month following; at which time, in *Westerby*, at the Sessions, I being called, an Indictment (as they call it) was read, wherein the Jury, for him called *Lord Priestley*, did upon their Oaths present, that *I Wilfully and Maliciously*, with such like words, which they use in their Form, *at such a time, came to such a place*: By which Form, and through Ignorance, the Jurors, whom I pity, are led, as out of the Doctrine of Christ, in Swearing, so into the Work of the Devil, to tell Lyes, as I told them then: There was nothing of my Will in going thither, which was, and is my present Conscience.

The thing they charged me withal, was the same in the Indictment, namely, *That I wherein one Major Clapham* (as they called him) *many Railing and Reviling Speeches*; as, *That he is a Hireling, a*

Lier

dumb Dog, &c. and the like; only that where as *Robert Barwicke*, called *Justice*, said in that Paper, called the *Mittimus*, that I spoke these words to him; *Before he came forth of the Pulpit*; therein being razed to be a Lyar: These words before-mentioned, to wit, *Before he came out of the Pulpit*, were left out of the Indictment: Therein Deceit was manifest, although he had given it under his Hand and Seal in the *Mittimus*, That all that was there written was done in his presence and hearing.

Now, *Friends*, to You and to the World, a few words: As concerning what is here Charged upon me, before any of these words were spoken to him, he proved himself, and was seen to be what was said of him, and to him; for before I spoke one word to him, he spoke to me, after he was come forth of the Pulpit: Then I asked him this Question, By what Authority dost thou speak? He could not answer thereunto: And so proved himself like the *Watchmen*, *Isaiah* spoke of, Chap. 56. 10. And also fled, like the *Hireling Christ* spoke of, *John* 10. 13. before he was so called. Then I being moved to speak to the People, to direct them to the *Anointing*,

their

their Teacher within them, the Way to Life, that Light wherewith Christ Jesus hath enlightned them: And minding that, they would have no need to follow such Hirelings, whereby their Souls might be deceived. And it being with me, even as it was with the Prophet Micah, Chap. 3. 8. *I was full of Power by the Spirit of the Lord, and of Judgment*: For the Word of the Lord unto me, before I went, was, *Tell them of their Sins*: And so to every one, as they came before me, as I was moved of the Lord, I declared unto them their Condition, and their Portion, without Repentance, which they must find; which they called Judging. But as I told *Robert Bamsdale*, if he had been upon Earth, when Christ told the Jews, They were *of their Father the Devil*, he would have sent him to Prison. Therefore all you, who own this to be of God, be not hasty to speak or act thus, because it is agreeable to Scripture; for a bare literal Imitation will not carry forth in time of Trouble, neither will you find benefit by it: For it is only the Spirit of Truth that gives righteous Judgment; wait for the moving thereof. And on the contrary, you that talk of the Scriptures,

tures, Fear to speak evil of those who are brought into the Life and Practice of them, as the Holy Men of God witnessed; lest the Scriptures condemn you.

This I was moved to write, to let you see all of Envyings.

And now, further to declare how I was dealt with at that place, called *Sessions*: *Robert Barwicke* declared, *Lawyer-like*, That he could do no otherwise with me than he had done, seeing he had never seen my Face before. To which I answered, I had been with him upon Occasions, and often I had seen him, and he me. Then he said, I might not affront him. I answered, I might not suffer him to Lie, but tell him of it. Then, after saying what he could against me, he sat down, saying, That he being concerned in the business, would leave it to them others, called *Justices*; who asked me, Whether I would submit or Traverse? I answered, In the Will of God I was, and what he suffered them to do with me, they might. Then one of them asked me, What Call or Occasion I had to that place. I answered, The same the Prophet *Amos* had,

had, to go into the King's Chappel, to cry against the *Altar* in *Babel*; and *Paul* into the *Synagogues*, as his manner was, *Acts* 17. 16. *Robert Barwicks* hearing this, rose up in great Rage, not heeding what he had said, That he would leave it to them; and begun to speak his Imaginations, Priest-like, wherein was no Truth; and to say, that he perceived and thought it was my Practice to disturb their Ministers, as he called them; and proceeded further, using these Speeches, *Sirrah*, *Sirrah*. Then I bid him see, if these words did not come from an envious spirit: But he went on with Threats, that if I did so any more, he would send me to the *House of Correction*, and have me soundly Whipp'd; whereupon these words were spoken, *O Tyranny!* Then he begun to take witness, that I called him a *Tyrant*; but they could not agree, and so left it: For one of them, called a *Justice*, said, I said, *O Tyranny!* Then they asked me again, whether I would submit or Traverse? I answered them as before. Then they concluded, that they should get no other answer. Then I asked them, What Law I had broken? And said, If I had broken a Law, they might lay the

Penalty

Penalty upon me: But they would not shew me any Law that I had broken. Then I asked them, If the *Prophets* were Railers? But they said, that they might not discourse with me. Then they caused me to be taken away. And thus were they suffered to act. And this is their time, wherein they rule over others to their own hurt: Herein they were seen, and taken notice of by many, both Officers, Soldiers, and others; the Event I leave unto Him, in whose Power I am, who is present.

The next Day, he who had the Charge of me, brought to me two Papers, called *Adistimus's*, whereby I was by the Court ordered back again Prisoner to *York Castle*, where I am in their Bonds, but at Liberty in the Spirit of the Lord: *Where the Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17. This is witnessed, Praises to the Lord God Almighty for evermore. And all you, who are guided by the Spirit of the Lord, with whom I am one, Praise the Lord with me; who am a Well-wisher to the Souls of all. Known by the Name of

Roger Hebden.

A Warning from the Lord, to Magistrates.

AWake, awake, look about you, see what you are a doing! You that profess your selves to be *Christian Magistrates*. What are you doing with Christ's Appearance? Do you not cast such into Prison, who are brought into the Life and Practice of the *Prophets*, *Christ*, and the *Apostles*? If you say, They will not be subject to Authority, but act contrary to Law: So said the Jews of Christ, *We have a Law*, said they, *and by our Law he ought to dye*. But *Pilate* knew, that it was out of Envy that they did it. What think you, was he clear of his Blood, although he took Water and washed his Hands, and said, He was *Innocent*? To that which is Pure of God in every one of your Consciences, I leave it to judge you, who am a lover of Souls, and a lover of Justice. It is not my desire, nor the desire of such other that fear God, that Sin should be unpunished, when it is brought forth: That is your Place, and that is your Duty; use the

the Sword put into your Hand for that end, and the Blessing of God will accompany you: But take heed, lest you (in your Wills, or out of Zeal to prevent Sin) do put in Practice those Laws, whereby the Innocent are brought to suffer; and so you come to be Actors of Sin, instead of preventing it. This I was moved to write, to put you to a Search in your Selves, to see how your Profession and Practice does agree; and herein, to you, I have cleared my Conscience; who am a Friend to Truth, and a Witness against Deceit: For which I am now Prisoner in *York Castle*, known by the Name of

Roger Sanders.

Copies of this were sent to those called Justices, at several Sessions in Yorkshire, and the City of York, about the 16th of the 11th Month, 1654.

A Letter, written to Friends in the Truth, after I came to Prison, before I was had to the Sessions at *Wetherby*,

This was to Friends in the East *and* North *Ridings* of Yorkshire, *before the 16th Day of the 11th Month*, 1654. *from* York Castle.

O my dear Hearts,

THE Remembrance of you is precious, my Bowels are even sweetly refreshed therewith, even by every of you that are Faithful to the Lord, in obeying the Measure of Grace received: God Almighty bless you, preserve you, and increase the Knowledge of himself, in every of you, to his Praise and Glory, who alone is worthy for ever and ever.

And all of you, as Members one of another, be faithful in your places, watching one over another in Simplicity of Heart, with a single Eye, and in Love, to re-call those that go astray from the Simplicity, from that Spirit of Truth in them, which ought

ought to guide: So the Simple will be delivered out of the Snare of the Crafty; and so you will be altogether in the Unity, serving God in Spirit; which is the Service well-pleasing to him; wherein you will come to witness the Rejoycing, and Abiding therein; the continuance of that Love, which cannot be expressed; In which Love I salute you all, my Bowels running forth unto you all, who are Faithful; although absent in Body, yet present in Spirit, which cannot be bound; joying and rejoycing in the remembrance of the Order, which the Lord, out of his own large and free Love, hath been pleased to place amongst you; Into whose Power I commit you all, my dear *Friends*, with Love running forth to your Souls. I exhort you all, to give up your selves into his Will, even to be guided by that which is Pure in every of you; that God alone may be praised, and your Souls refreshed, by the Comfort that flows from the Fountain of Love to the obedient ones.

Written from your dear Brother in the Truth, and a Watchman for your Souls good; by Name,

Roger Hebden.

Another Epistle to Friends.

York-Castle, the 1st Day of the 11th Month, 1654.

YOU, who are Elders, I Exhort, who also am an Elder, and a Watchman over the Flock of Christ, to watch over the Flock of Christ, committed to your Charge, with all diligence; and to see that they walk orderly, according to what they do profess, and you to be Examples to them in all Purity: That God alone, who is worthy of Praise (who out of the abundant Riches of his Love in the Lord Jesus Christ, whose Love many of you in a large Measure have tasted of) may confirm you, to give up your selves in all dutiful Obedience to his Will. O that there may not be found amongst you any one that is a Sluggard, Careless, Heedless, and Negligent, and such as does not think it is so much as your Duty to walk answerable to your Profession, even to be guided by that which is Pure of God in your Consciences! O it is sadness of Heart to me to behold any such careless

Ones

Ones, who should be Examples to others, in all Dutiful Obedience to that which is Pure. Now you who are set up as Elders, to watch over others, ought to be an Example to them in the best things: Therefore all of you I exhort, in Love running forth to you, That you walk as Patterns and Examples to them.

And all of you, my dear Brethren and Sisters in the Truth, who have received the Truth in Love, and have tasted of the Love of God, Walk low in the Love received, that so you may not only have the Continuance of that Love, but that others may be your Examples of Lowliness, and a holy Life and Conversation be brought in, to own the Truth; and so every one of you, in your places, be Ministers of Righteousness; and so my glorying of you to my Brethren may not be found a Lie: For herein have I gloried, That you are kept low, and that the fruit of a holy Life and Conversation doth appear amongst you; and I have Confidence in many of you, in the Lord, that this will be found a Truth: Into the Power of the Almighty I commit you all, my dear Friends, who are guided by that which is Pure of God

in you; and the Blessing of the Lord God Almighty be with you, now and ever, is the Prayer of your dear Brother,

Roger Hebden.

A Letter, sent unto *Thomas Warner* of *Knaisbrough*, a pretended *Friend* to Truth: Which was as Followeth,

WE hearing that thou hast been Cast in some Suits; and to prevent the Payment thereof, either hath, or is about to turn over thy Estate to some others, and so to disappoint them of what is their due: All such Actions we do disown, and all them that Act therein. Therefore we would have thee to deal so with Men, as the Truth may not suffer by thee, and thy actions; otherwise, to leave the Company of those that fear God; and thou to declare to the World, That it is not allowed by them; that so the Truth may not suffer by thee, but by thy declaring against

againſt the Deceit in thy ſelf, in plainneſs to the World, the Truth may be cleared in part; although there will be a blemiſh left upon it by thee, if thou proceed in any ſuch Actions.

This is all at preſent, from us, who are Friends to Truth; and muſt, and do hereby, under our Hands, teſtifie againſt all ſuch deceitful Actions, as is heretofore mentioned, as to be intended by thee; whoſe Names are,

Roger Hebden.
John Killam.

From York-Caſtle, *the* 13*th of the* 11*th Month*, 1654.

Some Advice to Friends, upon the putting forth of a Proclamation by O. *Cromwel.*

Friends,

A Printed Paper coming to my hand, ſeeing the ſame would be publick, and leſt any weak ones, that ſhould hear of the ſame, or ſee it, and not underſtand how it is ſuffered to come, ſhould be troubled: It lay upon me, That Copies thereof might go abroad;

and likewise, to write something therewith, what was made known unto me therein.

Now, as for the former part thereof, in it self lyes open that which hath been hid to many, That free Liberty is granted to all, in their Meering together to Worship God: This being made publick, will much restrain them that have been Rude, by reason of their Ignorance therein. And for the Restraint in the latter part thereof, the great Service thereof is seen, and rejoyced in; for a Restraint it will be to some that should not go, but those that should go, must, notwithstanding this. Although the Enemies have done it out of Envy, as *Joseph*'s Brethren sold him, yet the Lord will turn it to Good: for so it was shewn me, that it would be in this Day of the Lord's great Power, and breaking forth of Light; wherein the Adversary will be ready to put many on, to act or speak out of their Wills or Zeal, before they come into the true Knowledge and Understanding from whence they speak or act: These things being shewn me, would be the Issue, much was the Refreshing, Rejoycing and Comfort, that I received therefrom: Praises

to

to the Lord for ever more. All that fear him, shall see all things work together for Good; the Wise are taken in their own Craft, they are confounded, and know it not; yea, they do not know not what: Therefore, all in your Tents abide, in the Counsel of the Lord stand still; there is your Tower of Refuge, Safety is there.

Wherefore you, my dear *Brethren* and *Sisters*, *Children* of the Living God, *Babes* born of the Immortal Seed of the Word of God, which endureth for ever, Lend not an Ear unto the Adversary, that would, by causing you to look forth at the Dealings of the Lord, either in the Particular, or in the General, cause you to have hard Thoughts of God: But in that which is Pure, the Measure of Light that you have received from Christ Jesus, in the same Watch, and with the same Prayer, and so you will be delivered from the Temptation; for in so doing you will find his mighty Power near, who is present with all that call upon him in Truth. That is Truth which discovers Falsehood and Vanity, in that resist the Adversary, and so shall you get the Victory. Therefore let none be troubled, that you see your Adversary, al-

although he seem Potent, but joyning with that which lets you see him, there lyes your Strength. God Almighty bless, preserve, and keep you all Faithful and Obedient to the Measure of Grace received from him, is the Prayer of your dear Brother in the Truth of God, in his Measure; your Servant for the Truth's sake, and a Watchman for your Souls good; by Name,

Roger Hebden.

From York-Castle, the 22d of the 12th Month, 1654.

THE blind Watchman cries *Watch*, but cannot; but I, as to the outward, being Imprisoned for the Truth, am at Liberty in the Spirit of the Lord, with you all that are therewith guided, and rejoyce in that the World cannot comprehend, where lyes the Unity and the true Welfare, even Fulness for all that are Obedient to the Lord, in what is made known to them to be the Will of God, and are found doing it.

Let this Enclosed with this, be read at your Meetings, amongst Friends, in the Fear of God; in which Meeting and Waiting, whilst you are together, and being kept

when

when asunder, all other Fear will be kept forth, and you brought into the Blessedness: For, Blessed is the Man that feareth always.

A Letter to *John Hebden*, my Brother after the Flesh.

I Am in Health, and Well every way, being and knowing my self to be in Obedience to the Will of God, in this Condition; and how long here, I do not desire to know; for that which would, is for Condemnation, with the Light that comes from Christ Jesus; in obeying whereof, the true Peace is: But this is a Mystery to the Carnal Mind; but, *to be Carnally Minded is Death, and to be Spiritually Minded is Life and Peace*, is witnessed: Praises to the Lord God Almighty for evermore. Therefore in Love running forth to thy Soul, I exhort thee, Consider what it is thy Mind is upon; whether upon things Carnal, or upon things made known by the Movings of the Spirit of the Lord in thee, to be thy Duty to do. A Te-

stent

less God hath given, a *Measure of his Spirit, unto every Man to profit withal*; and the Movings thereof in every one is cross and contrary to the Will of Man: *For Prophecies in times of old came not by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost.* Say not, That was so then; but can any expect it to be so now? Who say it cannot, make God changeable, and not a Fulfiller of his Promise, who saith, *Sons and Daughters shall Prophesie*; and *upon Servants and Handmaids he will pour forth of his Spirit, and they shall Prophesie*: Therefore that in thee, which calls with a still low Voice, as if it were behind thee, when thou turnest either to the right Hand or to the left, from That which the Righteous, Pure, and Holy Law of God makes known unto thee, to be thy Duty to do, or to leave undone: *To that give heed, and thou shalt do well* (as the Apostle *Peter* saith) *as to a light shining in a dark place, until the day dawn, and the day-star arise in thy Heart.* And this Light shines in Darkness, although the Darkness comprehend it not; and so I know it is with many as it was with me, this Light did shine in me, although the Darkness in me did

did not know what it was; but when I came to know it, and to be faithful in little things, by it made known to be Sin, avoiding them; and by it little things, which was made known to be my Duty, doing them, I came to find the Increase of God; and whoso will not be Faithful in a little, can never be made Ruler over much: Who shall entrust him with it? Nay, that little is even taken from him, and that unprofitable Servant is cast into utter Darkness, where is Weeping, and Wailing, and Gnashing of Teeth; so it was, I did witness it: *But there is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* Time was when *Paul* found a *Law in his Members, warring against the Law in his Mind*; so it was, there was something in me that would, as with the Apostle, have served the Law of God; but he found a contrary power (giving way to it) led him captive to commit Sin; and then he cried out of his *Wretchedness*: But he here did not rest himself satisfied, as the Professors of the World now do, who take this Condition of his, when he cries out under the Burden of his Misery, and in his Warfare, to plead for a Hold

a Hold for Sin and Satan in them so long as they live; but he looks up to Christ, and *thanks God, that he gave him the Victory through him*; and then he says, *There is no Condemnation*; and, *That the Law of the Spirit of Life in Christ Jesus, had made him free from the Law of Sin and Death:* Which Condition is now witnessed, the Conquest gotten by the same Conqueror; and here is nothing of the Will of Man in it, *That* hath neither Part nor Lot in this matter; but the Work is the Lord's only, by that of himself in the Creature, he joyning to the Gift of God, the Creature comes to Witness it: Praises to our God for ever. From a Well-wisher of thy Soul, whose desire is, that he may write himself thy *Brother*, in that which the World cannot comprehend, nor be bound by them; wherein is the Unity of Saints, and Rejoycing in the Lord in Spirit.

Roger Hebden.

York-Castle, *the* 3*d of the* 1*st Month*, 1655.

From

From York-*Caſtle, the* 12*th of the* 1*ſt Month,* 1655, *and ſent into* Swadale *and* Biſhoprick, *to be read at their Meetings.*

Friends,

ALL in the Manifeſtation of God's Spirit received, wait for the increaſe of God, being content with what is made known of him, take heed of that deſire that would be leading you before the Light, for that will lead into Confuſion and Trouble, and that Zeal, that would carry forth to Speak or Act (beyond the true Knowledge, which ariſeth from the Light of the Son) will lead into Darkneſs, Sorrow and Lamentation, when the Condemnation, which comes from the Son, ariſeth upon it, which will conſume it up.

Therefore Friends, every motion that calls upon you to Act or Speak, do not lend an Ear to it, ſo as to give obedience to it at the firſt, although it ſeem at the firſt view, to tend to Self-denial, and be a Croſs to your Wills; but when ſuch a motion doth ariſe, then return in

in again, and examine if there were not first in you a desire, to do or speak such a thing, as then is presented to be done or spoken; if you find it so, then to wait, and be not hasty, in the acting thereof; if self be seen at the bottom, then the Adversary will be ready to threaten with Disobedience, if it be not presently done; but do not hearken thereto, but wait that you may know the Mind of God in it, that you may not be deceived; such waiting is not disobedience; but on the contrary, when the Mind of God is clearly seen in it, and nothing of self at all to be seen upon the Examination, as afore, then be Faithful: This is not to hinder any Commands for being obeyed, that is of God, he is my Witness, but to prevent forwardness and rashness, which must be repented of; and I am moved to write this unto you, to put you into a search in your selves, that you may know from whence all your Obediences and Performances do arise, and who it is that doth require them of you. Thus in love to your Souls, I have cleared my Conscience, in what hath been shown me of a forward Spirit that way, which hath carryed forth many in Zeal, to

speak

speak and act beyond their knowledge. Written by *Roger Gibbon.*

For Friends in Truth, in Malton *and elsewhere.*

ALL in this which is pure, the measure of Grace received, dwell, every one in the particular, that a growth in the Vine you may come to Witness, from whence the knitting and uniting of Hearts comes; yea, the Sap springs up, whereby the tender Plants Grow, Blossom and bring forth Fruit, to the Praise of the Planter, and the Comfort of each other; herein is your heavenly Father Glorified, that you bring forth much Fruit. Now there is no need to write unto you, what Fruit it is that Glorifies God; but I exhort you all in Love, running forth to you, who are dear unto me; that you, every one in particular, see by that which is pure of God, in every of you, let it be viewed, whether your Fruit be such, yea, or nay; for by the Fruit of Holiness, God is glorified, the Enemies of

Truth

Truth, their Mouths stopped; and you are brought and knit together, into the Unity of the one Spirit of God, from whence all good Fruits grow; in which being knit as one, and growing in the same, the contrary Spirit, with it's Fruits, will be cut down; yea, shame will arise at the remembrance thereof; yea, even burning thereof, which is the Desire and Prayer of your dear Brother, for you,

Roger Hebden.

Written and sent as aforesaid, from York-Castle, the 20th of the first Month, 1655.

Now all of you, to whose hands this shall come, do not look upon it in Scorn, and take it ill, and hastily thereupon Reply, as it is usual with the People of the World, when they are spoken to hereof, What do you tell us? What will the wicked Ones of the World say, of Knowing, or Fearing, or Serving God? We hope (will they say) that we Know, Fear and Serve God, as well as the best of you all.

There-

Therefore in love to your Souls, I exhort you all to consider with your selves, whence have you this, to wit, the Knowledge of God, which brings into the Fear, with which he is served, as is required, *Psalm* 2. 11. *Serve the Lord with Fear*: Who taught you it? Have you it any otherways, than from looking upon things without you; from Hearsay, or from the outward Declaration of Scripture, or looking upon your selves, and the rest of the Creation? And from thence conclude, That there must be of necessity something above, or over all these things that are to be seen; from whence they had a Beginning, and have a Continuance; as also by Hearsay from Man, and the outward Declaration of Scripture, that declares of him, from whence all these things were and are, that he is God? But what do you know of him? By this you may say (knowing that he made all things) he is to be Served and Worshipped by his Creatures: And you may say, That you Serve him, and Worship him, according as you have been taught, and ought; all this may be granted, and

yet now all this while Strangers to God, yea, such as know him not, nor make

Thus it was with the Children of Israel, whom the Lord complains of by his Prophet *Isaiah* 1. 3. *The Ox knoweth his Owner, and the Ass his Master's Crib, but Israel doth not know, my People doth not consider.* This People was not meaning to perform outward Sacrifices and Services, as is mentioned in the 11 to 15 Verses of the first Chapter of *Isaiah*, but the Lord asks them, *To what purpose is the multitude of your Sacrifices unto me, saith the Lord? I am full of the Burnt Offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bullocks, or of Lambs, or of he Goats when you come to appear before me, Who hath required this at your hands, to tread my Courts? Bring no more vain Oblations, Incense is an Abomination unto me; The New Moons and Sabbaths, the calling of Assemblies, I cannot away with, it is iniquity, even the Solemn Meeting; your new Moons, and your appointed Feasts, my Soul hateth, they are a trouble unto me, I am weary to bear them. And when you spread forth your hands, I will hide mine Eyes from you; yea, when you make many Prayers, I will not hear, your hands are full of Blood.*

Now,

Now, although these were such Services, as they might have said, That the Lord did require of them; yet there was another thing that the Lord required of them, without which, these were not acceptable, as in *Jer.* 7. 22, 23. *For, saith the Lord, I spake not to your Fathers, nor commanded them, in the day that I brought them out of the Land of* Egypt, *concerning Burnt Offerings and Sacrifices: But this thing commanded I them, saying, Obey my Voice, and I will be your God, and you shall be my People,* &c. And in the next verse it is said, *But they hearkened not:* They might say, That they did his outward Commands, as these did, which he complained of by his Prophet *Isaiah*, before mentioned, which knew not God, nor did consider him; although he had, as in the first of *Isaiah*, and 2d verse, where it is written, *I have nourished and brought up Children, and they have rebelled against me:* For, *Whoso knows and loves him, will keep his Commandments*; this was and is the Sign and Token of such as know God, 1 *John* 2. 3, 4. And hereby we know that we know him, if we keep his *Commandments*; he that saith, *I know him, and keepeth not his Commandments, is a Lyar:*

Now the Kingdom of God ſtands not in outward Sacrifices and Obſervances, but firſt comes inward, and there makes known what is to be done without, as Chriſt declares, *The Kingdom of God comes not with outward Obſervations, neither ſhall they ſay, Lo here, or lo there; for behold the Kingdom of God is within you*, Luke 17. 20, 21. And as the Prophet *Jeremiah* ſaid, the thing which the Lord did require of them, was, to *Obey his Voice*; which if it had been only his outward Commands, they might have pleaded with him, that theſe they had done; which the Lord by the Prophet asks them, what purpoſe they were to; and tells them, that although they did theſe things, yet his Soul loathed them: But the things that he expected from them, and required of them, was theſe in the Verſes following, *Iſa.* 1. 16, 17. *Waſh ye, make ye clean, put away the Evil of your doings from before mine Eyes; ceaſe to do Evil, learn to do Well, ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, plead for the Widow*: Whereupon he would be reconciled unto them; and they, thus doing, ſhould come to acquaintance with him, and receive good from him,

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as in the 18th and 19th Verses, *Come now, and let us reason together, saith the Lord; though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wooll. If ye be willing and obedient, ye shall eat the good of the Land*; but otherwise they might expect from him, as in the 20th Verse, *But if ye refuse and rebel, ye shall be devoured with the Sword: For the Mouth of the Lord hath spoken it.*

And now, according to these Scriptures, is the Lord's Requirings of his People, and Answers to them: I witness, (Praises to the Lord God Almighty for ever-more; to whom alone be the Praise for ever: By whom I am moved to write this forth, for the simple One's sake) whilst I was looking without, and knew nothing, but from Hearing, Conceivings, and from the outward Declaration of Scripture without; notwithstanding all my Profession of God in Word and in Action, yet I knew him not, but lived in Disobedience, and under the Curse and Wrath of God, which I did then see, and sometimes feel, although I knew not then from whence it came, nor was not obedient to that which let me see it: *But when it pleased the Lord, who*

separated me from my Mother's Womb, and called me by his Grace, to Reveal his Son in me; then, not consulting with Flesh and Blood, but giving up in obedience to his Commands, made known in me, ceasing to do Evil, and hearkening to the same that called upon me to forsake the Evil, to do well (for that is one in all) whereupon coming to see it my Duty, then the Adversary (within me) of my Soul's good, and the Enemy of God, which would have hindered me, in giving obedience to the Commands of God, and so to have distrusted his Love, did thus within me alledge, against my giving up in Obedience to his Will made known, If it were possible that thou could'st keep his Commands for the time to come, to be made known to be thy Duty, yet what wilt thou do for what is past? Then the Lord was pleased to make known unto me, by the Infallible Testimony and Witness of his Spirit, which endureth, with plain Words within me, according to the Scripture fore-mentioned, *Isaiah* 1. 18. *That although my Sins had been as Scarlet, they should be as white as Snow; though they had been red like Crimson, they should be as Wool*: Whereupon I found Peace; this

Condition

Condition being concluded upon, to be obedient unto him for the time to come; This was in the Day of the Lord's great Power, wherein he did render Vengeance to his Enemies, and Fury to his Adversaries in me, whereby the *Keepers of the House were made to tremble*, as Eccl. 12. 3. And in this Day of the Lord's great Power, *looking upon him whom I had pierced*, according to the Prophecy, which that day I witnessed fulfilled, Zac. 12. 10. *And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one who mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first Born.* From the reading of this fulfilled, did arise Comfort, and much Rejoycing, and no more remembrance of the Sorrow, for the *Joy that a Man Child was Born into the World*, as John 16. 21. Which then I came to see ought to have ruled, which had been crucified in *Sodom* and *Egypt* within me. In which Day of the Lord's great Power and Love to my Soul, in raising up the Seed in me, which sins not, the Witness was manifest, and up-

on the obeying of that in me which is Pure, which doth his Will, I found the Witness, and a Testimony of his Love; but upon my disobeying of that, and acting contrary thereunto, I found the Witness, and a Testimony of his Displeasure: And so I came to witness, according to the Scripture fore-mentioned, *Isaiah* 1. 19, 20. *If ye will be willing and obedient, ye shall eat the good of the Land; but if ye refuse and rebel, ye shall be devoured with the Sword.* Thus the Scriptures were plain and true to me, and needed no meanings, but as open'd by the Spirit. And thus I came to know, and do bear witness, according to Scripture, *That which is to be known of God, is to be known within*; which brings into the true Fear and Obedience of him, as in *Rom.* 1. 19. Because, *That which may be known of God, is manifest in them; for God hath shewed it unto them.* And as the Knowledge concerning God, which the World hath, doth arise from without; so likewise doth their Fear, from what they hear of God, from Man, that he is Just, and a Rewarder of Evil Doers; and they conceive that it is thus, from the outward Declaration of Scripture, because it so declares of him; And all

this may be, where there is not any true Fear of God; for where the true Fear of God is, this Effect it works, as these Scriptures declare, *The Fear of the Lord is to hate Evil, Pride, Arrogancy, and the Evil Way, and the froward Mouth do I hate*, Prov. 8. 13. *And by the Fear of the Lord, Men depart from Evil*, Chap. 16. 6. Thus it is, whoso truly Fear the Lord, not only hate Evil, but depart from it; but many there be, which talk of Fearing God, and live in the Evil; such, who have their Fear towards God, only taught by the Precepts of Men, will plead for it, that it must be so, and it can be no otherwise, whilst they live here: And these do, as they did, whom the Lord complained of by his Prophet, *Isaiah* 29. 13. *For as much as this People draws near me with their Mouth, and with their Lips do honour me, but have removed their Hearts far from me; and their Fear towards me is taught by the Precepts of Men.* And, as the Lord then threatned, what he would do unto them, *Therefore behold, I will proceed to do a marvellous Work, and a Wonder; for the Wisdom of their Wise Men shall perish, and the Understanding of their Prudent Men shall be hid.* So it is now at this Day, those who have been

every

every one in their own Way, and according to the counsels of their own Hearts, seeking into the Mysteries of God, the Sealed Book, to teach others the Way to Fear God; the Counsel of God is hid from such, and they are in Strife amongst themselves, about the Serving of God; one saying, *This*; and another, *So*; one saying, *To have*; and another, *To shave*; one in *this Form*, and another in *that Form*; and they are all in Confusion; and they, being out of the Fear of God, which is to hate Evil, and depart from it, would lead others into Ways and Forms, without this Preceeding to Serve God; but they lead them out of the Way of Serving God, who do not lead them into the Holy Fear of him, for such only, as hate and depart from the Evil, do Fear and Serve the Lord right, as *Psalm* 2. 11. *Serve the Lord with Fear.*

But these now in our Days, who pretend to be the Teachers of others the Way, whereby they may Know, Fear, and Serve God, are Strangers thereto themselves; and although they pretend to be *Ministers of Christ*, yet are found to be *Antichrists*, contradicting Christ's own words, *Mat.* 11. 27. *Neither knows*

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any Man the Father, save the Son, and to *to whomsoever the Son will reveal him*; but this way of knowing the Father they deny, who say, That none must expect now, in these Days, to know God any other way than by the Scriptures, which they call his *Revealed Will* and *Word*. And here they shew themselves against Christ, in plain Words, (which is their common Practice) to contradict Christ's Way to know the Father; to wit, by *Revelation*; but *Revelations* are to such as fear him; as *Psalm* 25. 14. *The Secrets of the Lord are with them that Fear him*; which Fear they being out of, are Strangers and Enemies to; such who come to find the Fruits of the Fear of God, to know his Secrets; and here they must of necessity stand, to uphold their Kingdom, in denying *Immediate Revelation*; although it be the Way, and no other Way hath Christ left upon Record (thereof) in Scripture, for any Man to know the Father by, but by the *Revelation of his Son*.

But if they should yield to this, then their goddess *Diana*, their Forms, made by the Invention of Man, which they cry

cry up to poor ignorant People, as of great Concernment, will not only be despised, but also their Learning will be in danger to be set at nought; by which Craft they get their Wealth: And as *Demetrius*, Acts 19. with the Workmen of like Occupation, then cryed out, *Great is* Diana *of the* Ephesians; So it is now with the Priests and Teachers, among the dead Forms, they cry out, Great is the use of Learning and Study, to gather the Scriptures together, so that one may give the meaning, or make another plain; so they come to know the Secrets of God, which they conceive to be in the Scriptures: But the *Secrets of God* were and are with such as Fear him, which gave forth the Scriptures, as they were moved by the Holy Ghost; and the same that gave them forth, the same opens them, and nothing else can, as the Scripture declares, 1 *Cor.* 2. 11. *The things of God knows no Man, but the Spirit of God*: No, but the Scriptures, to all such as are not led by the Spirit of God, are a *Mystery*, a *Sealed Book*; but those who come into the Obedience of the Spirit, that gave them forth, to such the *Mystery* is revealed, the *Seal* taken off: And such

such who gave the Scriptures forth, were the despised ones of the World; and such as are brought into their Conditions, are despised now, by those who make use of their Words to get Gain with, although their Conditions they Scorn and Deride in others, as they would have done by *Moses*, of whom it is left upon Record, *Heb.* 12. 21. that *Moses* said, *I exceedingly Fear and Quake*: And *Jeremiah* said, *Mine Heart within me is broken, because of the Prophets; all my Bones Shake, I am like a Drunken Man, and like a Man whom Wine hath overcome, because of the Lord, and because of the Words of his Holiness*, Jer. 23. 9. And when *Habakkuk* heard the Word of the Lord, *his Belly Trembled, his Lips Quivered at the Voice, rottenness entered into his Bones*, &c. *Hab.* 3. 16. And *Paul* was amongst the *Corinthians*, in *Weakness, and in Fear, and in much Trembling*, 1 Cor. 2. 3. And the *Corinthians* received *Titus* with *Fear and Trembling*, 2 Cor. 7. 15. Yea, those Conditions which the Lord Commanded, and he hath said in Scripture, he would have respect unto such, they Scorn and Deride, by reason of their Ignorance and Malice: And so with them, to wit, the Priests and

Teachers

Teachers of the People in dead Forms, it is true, as it was with the *Sadducees* that Christ spoke to, *Mat.* 22. 29. *Ye err, not knowing the Scriptures, nor the Power of God*; for although the Lord commanded his Prophet, by his Word, *Ezek.* 12. 17, 18. *Moreover the Word of the Lord came unto me, saying, Son of Man, Eat thy Bread with Quaking, and Drink thy Water with Trembling, and with Carefulness.* And *Jer.* 5. 21, 22. *Hear now this, O Foolish People, and without Understanding; which have Eyes and see not, which have Ears and hear not, Fear ye me, saith the Lord? Will ye not Tremble at my Presence?* And the Lord by the Prophet *Isaiah* declares, *Isa.* 66. 3. *But unto this Man will I look, even to him that is Poor, and of a Contrite Spirit, and Trembleth at my Word:* And in the next verse reckons up unto them their outward Sacrifices, which he did not at all accept, but saith, *He that killeth an Ox, is as if he slew a Man; he that sacrificeth a Lamb, as if he cut off a Dog's Neck, &c.* And they which did all these outward Services, were such as did cast forth those which did Tremble at the Word of the Lord, as in the fifth verse, *Hear the Word of the Lord, ye that Tremble at*

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the Word of the Lord; *Your Brethren that hated you, and cast you out, for my Names sake, said, Let the Lord be glorified*; *But he shall appear to your Joy, and they shall be ashamed.* These that did thus, could have a fair pretence to say, *Let the Lord be glorified*; and it is the same now; for who are more Zealous for their outward Observances? They cry, and say, *Let the Lord be glorified*, as tho' his Glory therein stands; and so cast out, and Reproach with open Mouth, those that see the emptiness of them, and come forth of the Form, into the Power and Life, to Worship God in Spirit, which Service it is only that Glorifies him: But those who Worship only in the Form, cry out upon those that Fear God, and Tremble at his Word, and say, *Wherefore should the Ordinances be lost?* And so would make the Ignorant People believe, That we who fear the Lord, whom the World in Scorn call *Quakers*, who have been made to Tremble at the Presence, and at the hearing of the Word of the Lord, as the Holy Men of God did, which Condition the Lord did require and accept; but those who take their Words, but are Strangers unto their Life, and the Power of

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the Lord, these I say cast Reproach upon us, and say, *That we deny and cast off the Ordinances of Christ Jesus:* But the time is come, that the Lord hath already arisen to our Joy, and their Shame will follow, when the Lord comes to lay open their Nakedness, and clear our Innocency, in these things (as he hath done for me) which Work hasteth greatly, Praises Eternal be to him alone, who hath let me see (by the Light wherewith Christ hath enlightned me, *Who is the true Light, which enlighteth every one that cometh into the World,* John 1. 9.) As the Lord by the Prophet *Jeremiah* saith, *Jer.* 7. 22, 23. *I spake not unto your Fathers, nor commanded them, in the Day that I brought them out of the Land of Egypt, concerning Burnt Offerings and Sacrifices; but this one thing commanded I them, saying, Obey my Voice, and I will be your God, and ye shall be my People,* &c. And when Jesus Christ was upon Earth, and spoke unto his Disciples, and told them what they must do to come after him, he did not tell them, That they must Sing *David's* Condition, either, themselves or others, or Baptize little Children, or Infants, with Water, or take a Text, or place of Scrip-

Scripture, of another's Condition, and add to it their own Inventions; But these things said he unto them, *Whosoever will come after me, must deny himself, and take up his Cross daily, and follow me*, Luke 9. 23. And in obedience to his Commands, we deny our selves, and take up the Cross daily that accompanies the same; whereby we are by him Baptized into that one Body, whereof he is Head; and we *being many, do eat of one Bread, and drink of one Cup*, not Carnal but Spiritual, where true Communion and Fellowship lies hid from the World, wherein we are altogether of one Spirit and of one Mind, even of the same Mind that was in Christ Jesus, according to the Apostle's Exhortation, *Phil.* 2. 5. 1 *Pet.* 4. 1. *And rejoycing in the same Spirit*, Praises to our God for ever: *And we Sing with the Spirit, and with the Understanding also*, 1 Cor. 14. 15. And with the same we Pray. But it is not so with the World's Teachers, who have their Form, or those who are accounted the best of them, that fetch in of the *Saints* Words, but dare not, however cannot truly say, That they are given them by the Spirit of God; and their Singing is the like, not from the Spirit

of God, but taking words by which we declared the several Conditions that we was in, and these they put into the Peoples Mouths, which they do not understand, and these they Sing without understanding, and so instead of glorifying of God, they dishonour him; and this is one of the Practises used in their Church, as they call it, which is without in the World; but the true Church is in God, the Father of our Lord Jesus Christ, as in 1 Thess. 1. 1.

Now these words that they sing are true, as they were spoken from David, who said, That he watered his Couch with his Tears; but it is not so with many. And they will sing his words, who could truly say, That he was not lift up in Mind, and had no scornful Eye; whereas too many are puft up in Mind, and have scornful Eyes; and the like. Thus the Leaders of the People, their Priests, in most places put such words into the Peoples Mouths, causing them to Err, and Mock them Hypocrites, in saying, They are as it is not with them; and so, by and in them is fulfilled that Scripture, Isa. 9. 16, 17. But if any shall say, Doth not the Apostle, James 5. 13. Is any

short

hart, *Is any Merry, Let him sing Psalms?* Yea, and so it is with the redeemed Ones of the Lord, his Ransomed witness that Prophecy fulfilled, *Isa.* 35. 10. and such come to find in themselves, according to the Apostle's Exhortation, being *filled with the Spirit*, Eph. 5. 18, 19, 20. *speaking unto themselves in Psalms, and Hymns, and Spiritual Songs, Singing and making Melody in their Hearts unto the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ*: This is to be with the Heart, it is not so with the World, I know it; when they are Offering up their Sacrifices, both of Prayers and Praises, they with their Mouths and Lips may be pretending to Serve God, whenas their Hearts may be in another place far from Him, according to Scripture, *Isa.* 29. 13. And after they have been Blessing God, and Singing to his Praise, as they pretend, How often in the same Mouth is Cursing? Which thing ought not to be, *James* 3. 9, 10. Thus the Leaders of the People, by putting the Name of God in the Mouths of People, who are not in his Fear, they speak it without understanding, and so take it in Vain, whom the Lord will not *hold guiltless*.

And as they have no Scripture for this their Practice, to Sing *David's* Condition; neither have they any for Sprinkling or Baptizing (as they call it) little Children, Infants, with Water, nor any Command from Christ in Scripture to do that to any; for those who are got up in Imitation of the Letter, from *John's Baptizing in* Jordan *those that confessed their Sins*, Mat. 3. 6. (or of his Baptism) yet he said, *There was one to come after him, which was preferred before him*, John 1. 15 & 30. which was to *Baptize with the Holy Ghost and with Fire*, Mat. 3. 11. And that he *must Decrease, but Christ must Increase*, John 3. 30. This of Christ's being the true Baptism that was to encrease: The Apostle speaks but of *One Baptism*, in *Eph.* 4. 5. and by *One Spirit*, not by any Outward Sprinkling or Dipping into Water, that the Saints were *Baptized into One Body*, 1 Cor. 12. 13. This Outward with Water, is not the Baptism that is to *Save us* (whereof that of *Noah's* being saved in the Ark, was a *figure*) *but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ*, according to 1 Pet. 3. 20, 21. Many may come to the outward *Baptism*, to have the filth of the Flesh

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put off, but want the answer of a good Conscience towards God, by the Resurrection of Jesus Christ: This I having a sight of, was, through the Love of God towards me, a means to keep me back from going into those other Forms in the World, that differed from the publick Profession that was in this Nation; I being let see, that I might get into them, and no change in my Life wrought: And these Cries were often in mine Ears, *Born again, a new Creature*; which Condition is now witnessed, Praises to our God for ever, by those who come to witness that *Baptism of the Spirit*, spoken of in Scripture, whereby they come to be *Buried with him by Baptism into Death*, Rom. 6. 3, 4. *And to be made partakers of his Sufferings, wherein is Rejoycing*, 1 Pet. 4, 13. But this is not known by Water-Baptism, but by the Obeying of the Spirit of our God.

And as the World's Baptism is without, with Water; so is their Communion without, in Bread and Wine, which they call a *Sacrament*: For which, as now used by them, they have no Command from Christ, nor any such Name given in Scripture to the outward Ele-

mens. And though Christ did eat the Passover with his Disciples before he left them, yet he said, *That he would not hence-forth drink of the Fruit of the Vine, until that day when I drink it new with you in my Father's Kingdom*, Mat. 26. 29. Which Kingdom being Spiritual, it stands in that which is above all Carnal Things: For the Saints Communion and Fellowship is in the Light; 1 *John* 1. 7. *But if we walk in the Light as he is in the Light, we have Fellowship one with another*; and their Fellowship was not only, *One with another*; but, *With the Father, and with his Son Christ Jesus*, 1 John 1. 3. And it is the same now; they who walk in the Light finds it so. But I know it is not so with the World, by their receiving Bread and Wine; for when I did receive that with them, there was a thirsting to have received something of Christ with the Bread and Wine, but could get nothing, but came away empty. And after they have received bread and Wine together, they are not thereby United into One, but too often live in Strife and Envy, as formerly, without any change at all.

Neither have the Teachers of the World any Command from Christ, in

Scripture,

Scripture for taking a Text, or place of Scripture, and to add thereto their own Inventions. But it may well be, That Jesus went into the Synagogue, and was delivered unto him the Book of the Prophet Isaiah; and when he had opened the Book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor, &c. Luke 4. 16, 17, 18, 19. From this some may conclude in themselves, and say, That he took a Text, or place of Scripture, to speak from it. To which I answer, It was not the words spoken of another, or another's Condition, but the Prophecy concerning him, which was then fulfilled; the Spirit of the Lord then being upon him, whereby he did preach the Gospel to the Poor, &c. As in the 21 verse, *He began to say unto them, This day is this Scripture fulfilled in your ears.* But which of the Teachers of the World can say truly, That they are, by the Spirit of the Lord being upon them, Anointed to preach the Gospel to the Poor, &c. as it was there written in that Prophecy of him, which he said was then fulfilled. But other ways, by Man they are appointed, and the Love of Lucre, with the Praise

of Men, are the chief Motives to put them forward to ſpeak: And ſo if they will follow Chriſt, let them follow him, and in plainneſs and honeſty in this his Practice, take the Scriptures that ſpeak of them, their Practice and Condition, as he did of his, which is fulfilled in them and by them; and then they may take the Book of the Propher *Iſaiah*, and open it in their Synagogues, and read to the People that place, *Iſaiah* 56. 11. where he ſpeaking before of the *Watchmen*, ſaith, *They are Shepherds that cannot underſtand, they all look to their own way, every one for his gain from his quarter*; taking this Scripture, and reading it to the People, applying it to themſelves, that they are ſuch as look to their own way, every one for his gain from his quarter; that Scripture the People may witneſs with them, to be true in them, and fulfilled by them.

And ſo they may turn into the Prophecy of *Jeremiah*, where they may read themſelves unto the People; they being ſuch as *bear Rule by their Means*, Jer. 5. 31. *And which ſteal the Word from their Neighbour*; *which the Lord is againſt*. For although they will be taking the Scriptures into their Mouths, can they

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prove that the Lord did ever ſpeak by them? For their Trading with the Scriptures, is by Stealing from others; and as then, *they did run, when the Lord did not ſend them*, as in the ſame Chapter, verſe 32. *therefore they profited not the People*; let them read that unto the People: Wherein the People may ſee the cauſe why they have not profited by them.

They may likewiſe read unto the People what the Lord by the Prophet *Ezekiel* ſaid that the falſe Prophets did, Chap. 34. 3. *They ſeek for the Fleece, and feed not the Flock*; this they may read, and this the People who are not blinded may witneſs to be their greateſt Care, for to get the Fleece, more than to feed the Flock.

They may turn unto the third Chapter of *Micah*, and read in the 11th verſe, of *Priests that taught for Hire*; and ſuch as put into the falſe Prophets Mouths, then, they cry'd *peace to them*, as in verſe 5. but he that put not into their Mouths, *they prepared war againſt him*. Theſe Scriptures are fulfilled in them and by them; they teach for hire, and ſuch, as will give them their deſire, they ſpeak Peace to ſuch, and will call them good *Chriſtians*;

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but such as cannot satisfie their desires, seeing them to be no Ministers of Christ, and so cannot maintain them, by acting against their Consciences; against such they do prepare War; either by Suing them at the Law, or Smiting with the Tongue, as *Jer.* 18. 18. and with some of these they make War, against such as cannot give them their Wages, because they are not of Christ's setting down, agreeable unto *Mat.* 10. and *Luke* 10. Read these places, and there you may see the Wages that Christ appoints his Disciples.

Further, if they will imitate in Reading a Scripture belonging unto them, then they may read *Mat.* 23. 6, 7. *Who love the uppermost Rooms at Feasts, chief Seats in the Synagogues, Greetings in the Markets; and to be called of Men, Rabbi, Rabbi.* And as the *Scribes* and *Pharisees* did bid others observe and do such things as they did not themselves, and laid heavy Burdens upon others, but they themselves would not touch them, as *Mat.* 23. 3, 4. So it is now with the *Priests* of *England*, the People may witness with me, that these Scriptures are true in them, and fulfilled by them: Woe from Christ was and is their Portion.

and

tion. And in the 11th verse of the Epistle of *Jude*, they may read where their Portion is set down before their Practice: *Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward*, which is manifest at this day by their Persecution, and Suing Men at Law for their Wages.

And the last place that I shall now desire them to read, is, 2 *Pet.* 2. 1. where the Apostle saith, *But as there were false Prophets also among the People, even as there shall be false Teachers among you.* And in the 3d verse thus, *And through Covetousness shall they with feigned words make Merchandize of you, &c.* This is their Practice, and is manifest to most Men, that their exchanging of Place and People is Merchant-like, to get Gain; for the better some way, if not always for the more Money: And for their often exchanging, feigned words they do not want, saying sometimes, that they are sorry to leave them; others, that they do not see that Fruit of their Ministry which they desire, and thereupon they do and may exchange: as one did, to wit, Priest *Sanderson* of *Slingsby*, near *Malton*, in *Yorkshire*, who having, within a few Years

time,

time, been at three Places, or Livings, as they are called; being come unto the fourth, I asked him the cause Why and How they could so often exchange? He answered, That they might, when they did not see that fruit of their Ministry that they desired; As if it were to see a change of Reformation in the People, as he pretended then. But unto me it doth plainly appear, since, that it was *feined*; and that in his Conscience will witness with me, that it was his own Earthly Profit, more than the People's Good: For this I know, that in respect of the People's Wickedness, he had as much cause to exchange, as before. Little Fruit or Reformation of Life doth appear, the same feined excuse he might have, if he knew of a greater Living: For where he is now, is near, if not more than double the value of that he left; and there he had continued longer than at two places before. And thus it is with most, if not all of them, when they exchange Place and People, it is for the greater Profit; Self is in it, commonly plain to be seen: And herein they go from Christ, and do not take that way to come after him, that he hath set down, *Luke* 9. 23. *If any man will*

will come after me, he must deny himself, and take up his Cross daily, and follow me: But their way that they pretend to follow him in, is in pleasing themselves, and to have their Wills at Liberty, and rule over others: And although Christ Command, Those that will find Rest to their Souls, to take his Yoak upon them, and learn of him to be meek and lowly in Heart, *Mat.* 11. 29. Yet these Pretenders are not so; for, Who more Proud or Impatient than they? Or, greater Patterns of Pride in the Parish, than their Wives and Children in most places? I leave to all who have any Eyes to see, and behold, and judge, as there is just cause. If any shall say, Pride lies in the Heart, I know it; but as the Tree is known by its Fruits, even so the Heart may be known by its Fruits; for the Image of its delight is set up within, before it be set up without; this or that thing which they desire, or see others have, the Heart thinks is Good or Decent, and it would have the like: And are not they, to wit, the Priests, their Wives and Children, such as follow the Fashions of the World, in using needless things, which are to satisfie the vain Mind, and the lustful desires of the

Heart?

Heart; and the Apostle's Exhortation they are out of, [illegible], and so shew themselves to be in Ignorance, and lost alive, many contending for the continuing of Sin, and the Devils Kingdom.

These Scriptures fore-mentioned, being by the Priests practised, are recommended unto them for to read unto the People, which they ought in Plainness and Simplicity, as it doth concern them, to take them to themselves, and acknowledge that they are their Conditions, and that they are the Men that have done these things and are guilty; and thereupon forsaking, and no more practising that horrible and filthy thing, that hath been committed in this Land by them, to bear rule *by their means*, to seek for their *Gain from their Quarter*, to *Teach for Hire*, and other-like Practices heretofore mentioned, committed by them; they not only (as they come to see it) simply confessing it, but honestly forsaking it, then they shall find Mercy; but if they cover and hide their Sins, they shall not prosper: And this I was moved by the Spirit of the Lord to write unto them, that they may not plead Ignorance. Now you are warned of the Evil that shall

shall follow, while you have time, print in, and return unto the Lord, lest you remember this when it is too late, which is from him, who is a lover of your Souls: And this word is to you, O Priests.

And in the mean time (until your Priests come unto this Honesty, as to confess and forsake these filthy Practices) all you that profess your selves Christians, and own the Scriptures, search the Scriptures, and see if these things be not so; and if you find that to be so, and that your Teachers are such in their Practices, as the true Prophets, Christ and his Apostles spoke against, then take heed, I warn you from the Lord, how you joyn with them, to hold them up in their Sins, lest you partake of their Plagues. Now you are forewarned of the Evil, know that the Light is risen, that discovers their Ways and Deeds of Darkness in their Practices; therefore come forth from amongst these wicked Men, who fear not God, but live in these wicked Practices fore-mentioned: And this word is to you, O People.

Now if any shall say (as they must if they will but speak Truth) We know

know it is so with the most of them, but if we leave them, How shall we do for Teaching? They have Learning, and they are most likely to know the meaning of the Scriptures.

Answ. The Scriptures were not given forth by the Learning, Wisdom, nor Will of Man, as in 2 *Pet.* 1. 21. *The Prophesie came not in old time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost*: And in the fore-going verse he saith, *Know this first, that no Prophesie of the Scripture is of any private Interpretation*; and that nothing but that which gave them forth, can open them: And so in vain it is for you to go to such, as say, They are not guided by the Spirit that gave forth the Scripture, nor do therewith speak, when unto you they do speak of the Scriptures; nay, their Fruits, their Lives and Conversations will Witness it against them, if they should affirm it with words: This know likewise, many of those who gave forth the Scriptures, were Unlearned Men in the World's Learning; nay, from the World's Learning they did not speak them forth, but from the Mouth of the Lord, by the movings of his Spirit

rit, which the World's Wisdom cannot reach; for Man by this Wisdom knows not God, nor the things of God: We read that *Jacob* and *David* were Keepers of Sheep, and *Elisha* was a Plowman, that *Amos* was an Herdsman; and they said of Christ, *How knows this Man Letters, having never learned?* John 7. 14, 15. *Peter* and *John* being brought before the Rulers, *Acts* 4. 13. The Rulers perceiving that they were Unlearned, and Ignorant Men, marvelled; and divers of the Apostles were Fishermen; and *Paul*, tho' a learned Man, yet was a Tent-maker, *Acts* 18. 3. And what things formerly he accounted gain to him, he accounted loss for the excellency of the Knowledge of Christ Jesus his Lord; and he did account them but Dung, that he might win Christ, *Phil.* 3. 7, 8. which Excellency, even the Knowledge of Christ, he received not from Man, but by the Grace of God appearing unto him, which revealed the same within him, *Gal.* 15. 16. And this same Grace which appeared unto him, was and is the Saints Teacher, and whoso are obedient unto it, it teaches them to deny Ungodliness, and Worldly Lusts. *Pilate*, who crucified Christ, writ over his Head, in

Hebrew, Greek and *Latine*. *The King of the Jews*. John 19. 20. And these Tongues many may understand, who know nothing of the things of God, neither can they receive them, for they are spiritually discerned. 1 Cor. 2. 14. But these Tongues are Natural, and a natural Man may have them, and they do not teach any to depart from Wickedness but the Grace of God being obeyed, which is witnessed, as in Scripture is declared. *Titus* 2. 11, 12. *The Grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying Ungodliness and worldly Lusts, we should live Soberly, Righteously and Godly, in this present World.* Thus their Teacher was the Grace of God, which is near every one, within them, and the Church of God now witnessing the Teachings thereof, come to the Promise, even the Word which is within, *in the Mouth, and in the Heart*, the same which the Lord did give to the Children of Israel, *Deut.* 30. 11, 12, 13, 14. *For this Commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in Heaven, that thou shouldest say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and*

doth? Neither is it beyond the Sea, that thou shouldst say, Who shall go over the Sea for us, and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto thee, in thy Mouth, and in thine Heart, that thou mayst do it. Which doth agree, and is one with that, Rom. 10. 5, 6, 7, 8. where the Apostle speaking of Christ being the end of the Law, for Righteousness, to every one that believeth; For Moses describeth the Righteousness which is of the Law, that the Man that doth those things, shall live by them; But the Righteousness which is of Faith, speaketh on this wise, Say not in thine Heart, Who shall ascend into Heaven, that is, to bring Christ down from above? Or, Who shall descend into the deep, that is, to bring Christ up again from the Dead? But, what saith it? The Word is nigh thee, in thy Mouth and in thy Heart: That is, the Word of Faith which we Preach. And in Heb. 4. 12, 13. The Word of God is quick and powerful, and Sharper than any two-edged Sword, piercing, even to the dividing asunder of Soul and Spirit, and of the Joynts and Marrow, and is a Discerner of the Thoughts and Intents of the Heart: Neither is there any Creature that is not manifest in his Sight, but all things are naked and

you before Him, with whom we have to do. Thus the Scripture testifies of the Word of God; it is quick, and hath Power in it: That within, which lies underneath in all, whilst they are in the Fall; this is that which with a *still low Voice*, as if it were behind one, *Isa.* 30. 20, 21. when they turn out of the Commands of God, to act Wickedness, tells them in secret, that such a thing they ought not to do; and this rises up in them, when they do Evil; as when they tell a Lye, or when they think evil Thoughts, Hate or Back-bite, and tells them they ought not so to do: Yea, I do appeal to any, who have but any Knowledge of their Conditions, whether they have not found something within them, time after time, check them for Evil Deeds, and that hath plainly shewn them, that they ought not to have done so as they did; when as they did Swear, Lie, were Drunk, or have been wrathful or envious against others; when such deeds have been done by them, then they have cryed for Mercy, and said, They had done wrong: Now something there was within them, that let them see plainly, That they ought not to have done so, although they did not know

what it was; here *Light shined in Darkness, but the Darkness comprehended it not*: And so it was with me many times; for there was that in me which did check me secretly, when I did tell a Lie for my Profit and Pleasure, but I did not know what that was; yea, many a time, after I had done such a thing, as to tell a Lie, I should have been troubled in my self for it: And there was something in me that would have brought it to remembrance again, a good while after, as fresh as though it had been then spoken; yea, things which I did in secret, which none knew of without, to tell of them, such things were raised up again into the remembrance, even my secret Thoughts, and evil Intents, could not be kept, but these things would have been brought to remembrance, that such a thing thou didst, at such a time, in such a place; and such Thoughts thou didst think, which were evil: All things that ever I did, were laid open by the Righteous Law of God within me; yea, the Judgments and Wrath of God were shown me by the same to be my Portion; And I did not know any way how to get free from the same. And although it were many times shown me, that such

a thing I had done, and thereupon the Wrath of God was shown likewise to be the Portion thereof; yet notwithstanding, I did still run into the same, although I was condemned in my self for it, not knowing what it was which did condemn me: So this was in a time of ignorance, as to the knowing what it was; yet there was that in me which cleared the Lord, when he did arise to Judgment in me: And if he had Eternally Condemned me, my Condemnation had been just, for my disobeying of what I knew; So that I know that the Lord will be Justified when he arises to Judgment, and all Mouths shall be stopped: for my Condemnation was not in the Day of Account, for what I did not know, but that such things were made known unto me to be my Duty to have done, and I did them not; neither shall any be Condemned for what they know not, but for what they know, and do not obey: *This is the Condemnation, that Light is come, yet Men love Darkness rather than Light*, John 3. 19. This was true, I witness.

And as the Word of God is that Quick and Powerful, and searches the Heart, the Secrets thereof; ripe up, lays open,

open, and prone to remembrance things done in the dark, and to see in any one see the just Judgments of God to be their Portion, for acting contrary to so the same which thus Checks and Reproves for Sin, the same being hearkened unto, and obedience thereto being yielded, the same will remove the Judgments, and cleanse from Sin; and instead of Judgments, pour in Blessings, as Hosea 6. 1. Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. This is reconciled. And by obeying the same, their ways come to be cleansed, as Psalm 119. 9. Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy Word. If any say, That none can have their Ways cleansed; Let David the Prophet of the Lord, saith, That by taking heed to one's Ways according to the Word of the Lord, a young Man may cleanse his ways: And in the 11th verse declares where this was, Thy Word have I hid in my Heart.

Obj. But if any shall say, Is Christ the Word of God in Men?

Ans. I answer with the Apostle, 2 Cor. 13. 5. Examine your selves; know ye not your

your own selves, how that Jesus Christ is in you, except ye be Reprobates? But this may be hid from many, to know that he is there, although it be so: Light doth shine in Darkness, although the Darkness do not comprehend it; and so it is a Mystery hid, as it hath been to know Christ within: Many that have expected Salvation from Christ, have been chiefly looking without them, and have not minded him; as is this *Mystery, which hath been hid from Ages and from Generations, but now is made manifest to his Saints; to whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles; which is Christ in you the Hope of Glory*, Col. 1. 26, 27. And that *Mystery* the Apostle found Revealed in him, by the Grace of God, *Gal.* 1. 15, 16. So that when it pleased God, who separated him from his Mother's Womb, and called him by his Grace, and revealed his Son in him, that he might preach Him unto the *Gentiles*; this was the true Christ, which he thus preached unto the *Gentiles*, whom the Lord was pleased by his Grace to reveal in him, as in plain words is here expressed. And this is Christ which we now preach, even the same as the Apostle preached; and whosoever

soever preaches any other, let him be accursed; for we preach not our selves, but Christ Jesus the Lord; and commend our selves to every Man's Conscience in the sight of God: *For God, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the light of the knowledge of the Glory of our God, in the face of Jesus Christ*, 2 Cor. 4. 5, 6. And so it is now, the same Light that hath shined in our Hearts, from God the Father of Lights, whereby we have received the Knowledge of God in the Face of Jesus Christ; the same we declare to others, that they may come to the like Knowledge with us; and *Rom.* 1. 19. *That which may be known of God, is manifest in them; for God hath shewed it unto them.*

So turn within, to that which is Pure of God in you, to be guided by that which will lead you out of the Deeds of Darkness, into the Light of the Lord; and walking in it, you will come into the Land of the Living; and so more to be led to look for the Kingdom of God (in outward Observations) which I declare to be within; and the Scriptures witness with me, and so we agree: But whilst I knew nothing but from Men,

I did

I do not know it to be there, although the Scriptures so declare, as Deut. 30. 14. Rom. 10. 8. That the Word is within, and that Christ is within, as Col. 1. Gal. 1. Rom. 10. And when the Pharisees demanded of Christ, when the Kingdom of God should come, he answered them, and said, The Kingdom of God comes not with Observation; neither shall they say, Lo here, or, Lo there, for, behold, the Kingdom of God is within you, Luke 17. 20, 21. Within the Pharisees, while they were looking without, and observing things without, to see thither, as it hath been the Practice of many Professors, but he tells them, it was within them, and did not stand in Observations, croſs to their Expectations. That which keeps only in outward Observation, leads into Confusion and Trouble, one saying, Lo here, another, Lo there, one says, This is the Way, another says, Such a Way is the Way, so they dance about the Way, and come not to the end. But the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost, as in Scripture is declared, Rom. 14. 17. And as Christ compares it, Luke 13. 20, 21. Whereunto shall I liken the Kingdom of God? It is like unto Leaven, which

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Woman took and hid in three Measures of Meal, till the whole was leavened. And so in it. That of God in the Creature, Mankind, as he is under the Curse, and in the Fall, is to him little, when compared with the great Lump of the corrupt Nature, which hides it: And That of God lyes low, under-hearts, as even hid by the other, that it cannot be discerned by it, but yet it calls inwardly, with a small still Voice, and calls after them, when they run into Wickedness, and tells them many times privily, That they ought not to have done such a thing. Now, I say, that although this be low, this Voice within, yet it is heard sometimes; and when obeyed, then it brings a cross upon that desire that would be running out into the Evil. So the Desire in the Mind cannot have the liberty which formerly it had, to act the Evil; and so Sin dyes. As when that vain Mind would lead forth the Creature either for Profit or Pleasure, to tell a Lie, that of God within, which is pure, says, it must not. Now that being obeyed, then that which would tell the Lie hath not the liberty which formerly it had to, and so, instead of Lying, there is speaking the Truth; and so Sin

Sin dyes. Thus the *Leaven*, which is pure of God, working, and being obeyed, the contrary will be purged forth, and so the little *Leaven will leaven the whole Lump*.

For the Lord hath not left himself without a Witness in Mankind, whereby he makes known what his Mind and Pleasure is; and this shews what is Sin and Evil Deeds; and although it be not hearkened unto, nor obeyed, yet it is there: But this, where obeyed, brings into Christ, the *Promised Seed*; who, by his Power, hath bruised the Head of the Serpent; and doth bruise his Head, and break down his Power, and will overthrow his Kingdom of Darkness. This is witnessed, Praises to the Lord for evermore, by those who are Obedient to that Light of Christ, and his Power, within them, which checks and reproves for Sin; so the contrary Power, which formerly ruled, is disobeyed and trodden down within; and so the Seed of the Serpent, which was Head, even the Head thereof, comes to be bruised by the Seed of the Woman; this is witnessed through the Warfare: For as the Enmity between the two Seeds is placed by the Lord, so the

Victory

Victory is obtained by joyning with *That* of Him, where his Power will be witnessed, according to his Promise. But in vain it is for any ever to expect the Victory, who will not enter into the Warfare, so as to have the Serpent's Head broken; who will not join with the other Seed against it, so as to have Sin to dye; who will not deny themselves of their Sins, but give liberty to their Lusts; for there can be no dying of Sin, until there be a dying of that which brings it forth: For, as the Scripture declares, *God made Man upright, but they have sought out many Inventions*, Eccles. 7. 29. But he was not so created in the many Inventions, but *in the Image of God*, Gen. 1. 26. The Evil was of Man's finding out; for the Lord commands, *Such a thing thou shalt not do*, Gen. 2. 16, 17. Now, although the Command was, *Thou shalt not eat*; Man through Temptation aspiring, thinking to be High, fell Low, acts contrary to the Command, and so broke it: *The transgression of the Law is Sin*, 1 John 3. 4. And as Sin came at the first, by breaking the Command of God, so whilst there is a running on, to be guided by that which at the first brought Sin,

there

there can be no dying of Sin; but adding Sin to Sin, and filling up the Measure of Iniquity. But as there is a hearkening, and giving up in obedience unto that Divine Light within, which checks and reproves for Sin; then the other part, which leads forth the Creature unto the acting of Sin, comes to be denied, and so Sin will dye.

Obj. But if any shall say; Is there this Light in every one?

Anſ. The Scriptures declare of Christ, *I am the Light of the World*, John 8. 12. And *John*, the Fore-runner of Him, saith, *That he was not that Light, but was sent to bear witneſs of that Light, that was the true Light, which lighteth every Man that cometh into the World*, John 1. 8, 9. And Christ, who was the true Light, compares the *Kingdom of Heaven unto a Man travelling into a far Country, who called his Servants, and delivered unto them his Goods; unto every Man, according unto his ſeveral ability*, Mat. 25. 14, 15. And the Apoſtle *Paul* saith, *The Grace of God which bringeth Salvation, hath appeared unto all Men*, Tit. 2. 11. Who can then deny, but that there hath that appeared unto them, which if hearkened unto

and

and obeyed, would have redeemed them from the Evil of their Ways, then coming into the Obedience to this Light, wherewithal Christ Jesus hath enlightned every one that comes into the World, doth shine in the dark Understanding of the Creature, Mankind, although the Darkness does not comprehend it, as *John* 1. 5. *Light shines in Darkness, and the Darkness comprehends it not*: Yet, notwithstanding, as *John* 3. 19. *This is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light, because their Deeds are evil*: All which I witness, according to these Scriptures: That there was a Light, a Measure of that which was pure of God in me, which appeared unto me, which did convince of Sin and Evil Deeds; time after time, this did shine into my Understanding, although the Darkness was such in me, that this Light could not be known by it, yet it was there; and this Light was my Condemnation in secret, when contrary thereunto I acted. That which in the first place did convince of Sin and Evil Deeds, did afterwards rise up in me, and condemn me; And this all must witness, all that will not be obedient thereunto must be

slain

slain by him; yea, all his Enemies that will not have him to Reign over them, *Luke* 19. 27. Therefore in vain it is for any to expect him to be their Saviour *in* their Sins, for he was not given by God for that end; but to *Save his People from their Sins*, *Mat.* 1. 21. But if any shall say, Is this possible ever for any to be saved from their Sins whilst they are here? And may say, *If any say, We have no Sin, we deceive our Selves*, 1 John 1. 8. I Answer, doth not the same Apostle say, 1 *John* 3. 9. *Whosoever is Born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot Sin, because he is Born of God*: Here is mention of a Seed remaining in him, which cannot Sin, because he is Born of God. Now this doth the Scriptures reconcile, which seem to be at odds, to know the two Seeds in Mankind; what Seed that is that doth Sin, and what Seed that is that doth not Sin, neither can Sin; for this know, and this you may likewise feel within, As there is one Seed that calls upon, and leads forth the Creature for to act Wickedness, so there is another that could never consent thereunto, but was burthened by Transgression, yet did reprove in secret; and if

it

it had been hearkened unto, and obeyed, then it would have been exalted in Men, and set above the other, and so have ruled in the Creature; and the Creature being therewith guided, would be kept from Sin; for *he that doth Righteousness, is Righteous, even as Christ is Righteous*; and the other which committeth Sin, is of the Devil, 1 *John* 3. 7, 9. *And for this purpose was the Son of God manifested, that he might destroy the Works of the Devil; and to take away Sin*; as in the 5th verse, which is seen and witnessed, to be the end and purpose of God sending his Son; but first he must be known to be Judge, to *condemn Sin in the Flesh*, as the Apostle declares, *Rom.* 8. 3. *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in the likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh*: And this is by Christ's Appearance, who said, *Mat.* 10. 34. *Think not that I come to send Peace on Earth: I come not to send Peace, but a Sword.* And he says, *John* 9. 39. *For Judgment am I come into the World*: He comes first to break their Peace, who have been at quiet and asleep in their Wickedness, before he speak Peace unto them; and so every one must know

him, as in Isaiah 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and he will Save us.* And who so doth not know him thus, knows him not savingly at all.

Therefore all you who do not know God any otherways but by hearsay, and are only looking upon things without, your Ignorance I pity; and in love to your Souls, as I am moved of the Lord, I have written this unto you, for to inform your Understandings, where you are to wait to hear the Voice of God, and the same obeying, your Souls may live: Therefore, every one in particular, turn your Ear, the Ear of your Soul within, hearken, do not you hear some thing within you, calling upon you to cease from the Evil of your ways, and to do the Good? Which being hearkened unto, then you will find Judgment from the Righteous God of Life to pass upon the Enemies of your Soul's good; and from the same you will find Commands go forth, to let you know what you are to do, which will be contrary to what you have formerly delighted in; so your desires will be crossed, when they are running forth into the Earth, to delight in fading Objects, or any manner

manner of Wickedness, and so you will come to find a Law come forth from another, which formerly you have not known, so as to obey; and as Obedience is given thereunto, you will find that arise up in you, for to Rule over whatsoever would not it should Reign, and then Salvation is near: Thus by degrees, by a living Faith, and Obedience to the Commands of God, made known by that his Light within, you shall come to find him, *Judge, Lawgiver, King* and *Saviour.*

Therefore none expect to know God, otherwise than he is: The Children of Disobedience must know him to be a just Judge, rendering unto every one according unto their Works, as the Scriptures declare of him; such as do not cease to do Evil, and learn to do Well, but Rebel against him, must be devoured with the Sword; read *Isaiah* 1. & *Rom.* 2. 6, 7, 8, 9, 10, 11. where the Apostle saith, that God *will render unto every Man according to his Deeds: To them who by patient continuance in well doing, seek for Glory and Honour, and Immortality, Eternal Life: But unto them that are Contentious, and do not obey the Truth, but obey Unrighteousness, Indignation and Wrath:*

Tribulation and Anguish upon every Soul of Man that doth Evil, of the Jew first, and also of the Gentile. *But Glory, Honour, and Peace, to every Man that worketh Good, to the Jew first, and also to the* Gentile. *For there is no respect of Persons with God.* Therefore what is said unto the Priests, is said to the People of all Professions; Search the Scriptures, and see where you do find your Condition in the Scriptures; whoso lives in Wickedness, being guided by the wicked One, Woes, and the Plagues of God they may expect, as the Scriptures declare, *Isa.* 3. 11. *Wo to the Wicked, it shall be ill with him, for the Reward of his hands shall be given him.* First, therefore thou that lives in a Profession of God and Christ in Words, and acts not the same in Deed and Truth, read *Mat.* 23. 5. but these things dost to be seen of Men; this was their Practice to whom the *Wo* was due, *Mat.* 23. 27, to 37. Read, You that have got the Prophets, Christ's and the Apostles Words to talk of, and Paint your selves outwardly with a Form of Godliness, *but deny the Power thereof*, and Hate and Persecute those who live in the Life of what you Profess; the Woes, the Damnation of Hell, you may read there to be

your

your Portion, unless you Repent: You Hypocrites, consider betime and Repent, that you may escape it: And in the next place, you that would have the good word of all, this may be accounted Wisdom so to Conform; but it is that Wisdom which is from beneath, from the Serpents Seed, to which the Curse is: therefore thou that wouldest have all to speak well of thee, read *Luke 6. 26. Woe unto you, when all Men shall speak well of you:* This may seem strange to others, as it did unto me, whose desire is to have all to speak well of them. Now, this is not to encourage any for to walk so, as to give any just occasion for any to speak evil of them; but on the contrary, as Christ doth Exhort in the next Verses, to *Love your Enemies, do good to them which Hate you, Bless them that Curse you, and Pray for them which Despitefully use you:* Yet this I know, and so all others find it, as they come to walk up in Obedience to that which is pure of God in them; it is so crois and contrary unto that which guides the World, even all Men of what Profession soever, being guided by another Seed, they cannot have their good words as formerly; the Enmity between the two

Seeds, that is the cause; therefore thou that hast the good word of the wicked, question thy Condition, thou hast great cause, lest thou art not under the blessing of God, but under the Wo of Christ.

And thou whose desires is to get Wealth by Fraud and Deceit, Lying and Dissembling, and may call this a provident Care for thy Self and Family; thou *Infidel*, that darest not trust God, but acts contrary unto that of him in thee, that tells thee in secret, that thou oughtest not so to do; read *Hab.* 2. 9. *Wo unto him that coveteth an evil Covetousness to his House, that he may set his Nest on High.*

And all you who live in the *Lust of the Flesh, the Lust of the Eye, and Pride of Life*, which things are not of God, read 1 *John* 2. 16. *Lusting after strong Drink, not only to be Drunk themselves, but to make others Drunk*, read *Hab.* 2. 15. *Isa.* 28. 1. *Wo to the Crown of Pride, to the Drunkards of Ephraim*: So others from the Lust within, let the Eye loose after Beauty, fine Apparel, and the like; all these proceed from one Root, the Unrighteous Seed within, to which the Plagues and Woes of God are due, and the King-

dom

dom of God it must not Inherit, therefore let none deceive themselves with vain hopes, but read 1 Cor. 6. 9, 10. *Know ye not that the Unrighteous shall not inherit the Kingdom of God*, &c. but such (if they Repent not) must be *for the Lake*, and the *Wine-press of the Lord's Wrath without the City*; with *whatsoever worketh Abomination, or telleth a Lye*, Rev. 21. 8, 27. & 14. 19, 20. Therefore all People of all Professions, consider your own Condition, your Life and Practices, take the Scriptures, search and see where you can find out your own Condition, and amongst whom, whether amongst the Godly or amongst the Wicked, and that you may take and read the Portion laid down in Scripture, belonging unto your Practice.

And do not meddle with others Conditions laid down in Scriptures, nor the Promises that were made to them (so as to apply them to your selves whilst in your Sins) that did Fear and Serve the Lord, who when they witnessed the same fulfilled in them, they were made to *rejoyce with Trembling*, Psalm 2. 11. which is now witnessed by many, Praises to the Lord our God for evermore, who hath arisen to our

joy, although we be such as are cast forth and reproached, as they were, who did Fear before the Lord, and Tremble at his Word, by such as did pretend to Glorifie God, as in *Isa.* 66. 5. This Scripture, we whom the World in Scorn call *Quakers*, of which Name I am not ashamed, being one whose Flesh hath been made for to Tremble, and Bones to Shake, *at the Judgments of the Lord, and at his Word*, as the Holy Men of God did, read *Ezra* 10. 3, 9. *Job* 4. 14. & 21. 6. *Psalm* 119. 120. *Jer.* 23. 9. *Dan.* 10. *Hab.* 3. 16. These and such like Scriptures, we who witness them true, and to have been fulfilled in us, and in obedience to the same Power are kept, can read with Comfort, from the Testimony within our own selves, wherein we may and do rejoyce in Persecution and Suffering for Righteousnes sake, which none knows, but as they are guided by the *Righteous One*, wherein is our Happiness, that although we be numbred amongst the Transgressors of Men's Laws, yet we suffer not as evil Doers; for who goes under the name of *Quakers*, and suffers for evil Doing, are neither owned by us, nor know our Joy; who suffers as Christians,

Christians, herein can Rejoyce, in as much as we are made Partakers of Christ's Sufferings; and can and may read 1 Pet. 4. 13, 14, 15, 16. Our Sufferings being for the same that the Prophets, Christ, and the Apostles, practised; to wit, for speaking against Formal and False Worships and Worshippers, and against Sin in Plainness, even in their publick Meeting-places, as they did, as in 1 *Kings* 13. 1, 2. By the Word of the Lord the Prophet cryed against the *Altar* in *Bethel*, *Jeroboam* standing by. And by the Word of the Lord, *Amos* prophesied in the *King's Chappel* in *Bethel*; and in plainness speaks of the Judgments of God to befall *Jeroboam*, *Amos* 7. But this was not from the Letter, the outward Declaration of Scripture, that they spoke; but from the Movings of the Spirit of the Lord in them, as *Prophesies* came, 2 *Pet.* 1. 21. And the Father and Mother of *Jesus* found him in the Temple, amongst the Doctors, *both hearing them, and asking them Questions*, Luke 2. 46. And the Apostle *Paul*, as his manner was, went into the Synagogues, and Reasoned with them three Sabbath Days together out of the Scriptures: And into the Synagogues he went at three several

veral places; to wit, at *Thessalonica*, at *Berea*, and at *Athens*, read *Acts* 17. for which he was then Persecuted. And it is the same Generation in Nature now, which Persecutes for the same Practices; as then, *He that was Born after the Flesh, persecuted him that was Born after the Spirit; even so it is now, Gal.* 4. 29. And so all that live in Persecution, Hating and Envying, and in Pride, Covetousness, Drunkenness, Swearing, Lying, or any such like Wickedness, take the Scriptures, and look who they were that did such things, and what was to be their Portion. And this use you may make of the Scriptures, Search them, and see every one where you can find your own Condition; for this I know, and so you shall find, That if you do apply the Promises to your selves, which do not belong to that Condition which you live in, that will do you no good at all in the time of trouble: Therefore all consider betimes, now whilst you have time, and now that you are warned.

And all People, of all Professions, cease from looking at your Profession, and see whose Work you do, and what Fruit it is that you bring forth; whether

ther it be the Works of the Flesh, or the Fruits of the Spirit of God, which are different, as the Scripture declares, Gal. 5. 19, 20, 21, 22, 23. *Now the works of the Flesh are manifest, which are these; Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Sedition, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the Kingdom of God. But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance; against such there is no Law.* And be not deceived, God will not be mocked; *for such as you sow, such shall you reap; If ye sow to the Flesh, then ye shall reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap Life Everlasting*; which is witnessed, as in Scripture declared, Gal. 6. 7, 8. Therefore with Bowels of Love running forth towards your Souls, I exhort you all to consider, whose Will it is that you are doing, and what it leads into; *For the Will of God is your Sanctification*, 1 Thess. 4. 3. Therefore take heed, I charge you all in the Presence of the Lord, and by

his Spirit, how you go on in any Wickedness, and lay the blame upon God, and say, When the Lord will, it shall be otherwise: It is not his Will that any should go on in their Wickedness, but *that all should turn from their Wickedness, and live*; but your *Destruction*, I do declare unto you all, to be from and of your selves, running on your own Wills, working the Works, and delighting to live after the Flesh, which brings *Death*, as the Scripture declares, *Rom.* 8. 13. *For if ye live after the Flesh, ye shall dye; but if ye through the Spirit do mortifie the Deeds of the Flesh, ye shall live.* And the Lord is not wanting on his part, for to bring to Life; but by the Spirit of his dear Son he calls upon every one, for to return from the Evil of their Ways; and as Obedience thereunto is given, the Deeds of the Flesh come to be mortified, and so they come to witness Life. But if any say, Hath every one the Spirit of Christ? I answer, with the Apostle, *Rom.* 8. 9. *If any Man have not the Spirit of Christ, he is none of his*; that is, such as do not live up to the Spirit of Christ, so as to enjoy its Indwelling: *For a Manifestation of the Spirit is given to every Man to profit with*;

And

And so every one, as they stoop down in Obedience to that of God in them, which is pure, which rises up within them, and shews them Evil Deeds, and calls upon them to depart there-from; they owning this to be of God; from thence this Fear comes to be placed in the Heart, that they dare not act contrary thereto, but the same they obey; and so him serve and worship, who is a Spirit, and is worshipped in Spirit and Truth: Which, that you may all do, is my Desire and Prayer to the Lord for you all; by whom I have been moved to write this forth; unto whom I have cleared my Conscience, and unburdened my Spirit, in the informing your Understandings in the way of his Worship; who is God over all, and Blessed and Praised for evermore: *Hallelujah* to the Highest.

Written by one who desires the Welfare of Souls,

R. H.

Who was committed Prisoner to York-Castle, *for speaking the Truth.*

To

To *Enoch Sinclare*, Parish-Teacher of *Slingsby*, this is.

A Copy hereof being sent to go unto him; the first that went forth with what, in this following, is thereunto added; as in the Conclusion of this expressed is.

Friend,

I Being moved for to write something forth, for to inform the Understandings of such as have been scattering and wandering in the cloudy and dark Day, as I was, whilst following the Inventions of such as thou art, who knows nothing of God but by Hear-say, conceivings of the Scriptures, and looking upon things without: Such pitying, and in love unto their Souls, I have declared, as I have received, where they are to wait; even within, to hear *That* of God, even his Word, which is nigh them, *even in their Mouths and in their Hearts*, as in *Deut.* 30. *Rom.* 10. speaking unto them; and so come to know something of him near them; even *what is to be known of him*, Rom. 1. 19. Seeking him where they may haply feel after him and find him;

him; though *he be not far from every one of us*, as in *Acts* 17. 27. Which being known and obeyed, will bring into the true Fear of him; which muſt be, before he can be ſerved or worſhipped, who is a Spirit, and is worſhipped in Spirit and Truth; which is witneſſed, as in Scripture declared, *John* 4. 24.

And although it be ſo now with me, and ſuch like, as it was with thoſe, *which did Tremble at the Word of the Lord*, Iſa. 66. 5. That this Generation doth caſt Reproach upon, and ſay, That we deny the Ordinances of Jeſus Chriſt; and for a pretence ſay, *Let the Lord be glorified*, as they did: But the Lord hath already ariſen to our Joy, who have been made to Tremble at his Word, and his Commands obey: And your Shame will follow, when the Lord lays open your Nakedneſs to all the World, as he hath done to me, which haſteth greatly: Praiſes Eternal be unto Him alone, who hath let me ſee, by the Light wherewith Chriſt Jeſus hath enlightned me, *who is the true Light which enlighteth every Man that cometh into the World*, John 1. 9. That divers of your Obſervations, in your pretended Worſhip of God, are not the real Ordinances of Jeſus Chriſt, but

but the Inventions of Men; for which you have no Command from Christ, nor Example in Scripture, as they are used by you: And naming thee, and thy practice, as is hereafter written, it came to me for to send thee in Writing what was written of thee, before it went forth unto any other: With a Warning therein written unto thee, and the rest of thy Brethren, *Priests*, who live in these Practices hereafter mentioned, who take Tithes, as the *Priests* did, who were of *Levi*; but the *Stranger*, the *Fatherless*, and the *Widdow*, have no liberty for to eat thereof with you, and to be satisfied therewith, as it was required, *Deut.* 14. 29. And your Store-houle, that you, instead of keeping for them, is for your own particular Profit, and not to receive them into, for to distribute forth as the Lord required: And so as you own *Tithes*, take the Name of *Priests*, who were of *Levi*, and do as they did; and never make mention of the Name of *Christ*, who was of another Tribe; to wit, of *Judah*; of which Tribe *Moses* spake nothing of *Priesthood*, Heb. 7. 13, 14. Neither did *Christ* ever, that we read of in Scripture, speak any thing concerning this being continued, for to

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be his Ministers Wages: But if any say, When were they taken away? I answer, The Apostle saith, *That the Priesthood being changed, there is made of necessity a change of the Law*, Heb. 7. 12. And none will say, but that Law which made the *Priests*, gave the *Tithes*, and so must end together by right: For Christ's Ministers were not for to stand, and for to condition with People for any such Wages, but *as they had freely received, so freely give*, Mat. 10. 8. *And into whatsoever House or City they did enter, if they were received, there to remain, Eating and Drinking such things as they had given them*; and this was the Hire he appoints his, *Luke* 10. 7. But thou, and such like, will either see or hear from Man what you may have, before you will sit down with a People; and so plainly shew, that you dare not trust; but live by Sense, and not by Faith in the Son of God. And as you are ordained and ordered by Man to your Places, and your Wages of Man's setting down, and the Will of Man only to be seen in all these things, so never profess your selves to be more than Ministers made by Worldly Men, and for Worldly Ends; and then poor Ignorant People may know you as you

 are,

are, who have long been deceived by you, looking upon you to be Ministers of Christ; or else prove that it is otherwise: But it was not so with the Apostle, *He was not of Man*, Gal. 1. 1. *neither by Man, but by Jesus Christ, and God the Father, who raised him from the Dead*; and such as one I own; and all others, who walk contrary, I testifie against, as Deceivers of the People.

And now, for to write unto thee at present in short thus, Concerning those things which you use, and call some of them *Ordinances of Christ*, which I say he did not Ordain: And prove that he did, if thou canst, by plain Scripture, and let me hear it in Writing; and do not Back-bite, that is a work of Darkness, and condemned with the Light that comes from Christ Jesus. Therefore do so me as thou wouldst be dealt withal. And what is said of thee, and thy Brethren, do not call it Railing; for it is no harsher than Christ's telling the Jews, That *they were of their Father the Devil*, although they pretended to be of *Abraham*; yet the Fruits which proceeded from their Lusts, made them manifest, as yours also do, to be as

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he said, *John* 8. 44. And as to your Practice, this I say, That when Christ Jesus was upon Earth, whom in Words some of you pretend to be Followers of (when he told his Disciples what they must do to come after him) he did not tell them, That they must sing *David*'s Words, either themselves or others, not being Witnesses of his Conditions: Or Sprinkle little Children, or Infants, with Water: Or take a Text, or Place of Scripture, another's Condition, and add to it their own Inventions: But these things said he unto them, *Whosoever will come after me, must deny himself, and take up his Cross daily, and follow me*, Luke 9. 23.

A Letter, *written to Friends in the East and North Ridings of* Yorkshire; *to be read at their settled Meetings.*

ALL *Friends*, In the Measure that you have received of the Spirit of God, dwell and wait for increase from him;

and do not fear Want, nor do you distrust the Love of God; but there wait upon him in the Obedience to his Will made manifest, being content with what is made known by him: That Mind in you that would know more than he gives you to know, is proud, and is not willing to do what is made known. Therefore take heed of that which would be high, that is not of God: It's the Lowly that the Lord loves, and he will give more Grace to the Humble; but he resists the Proud, and the Rich and Full must be sent empty away, So all of you I exhort, to dwell low, at the Feet of Jesus; wait for to hear his Word, every one, at the least Appearance of his Light and Grace, which is pure in you; bend down in Obedience, and herein only do you Worship God, who is a Spirit, and is Worshipped in the Spirit and in Truth: This is not only in Form, for is not acting by meer imitation of others, who keep here, to be guided by that which is pure in themselves; this leads into the Power, and into the endless Life, which changes not, nor will wither, but endure for ever; where is Peace endless and unutterable. Therefore all to

come

come forth of that which Fades, into that which will Endure; and every one of you, as you come into the ſincere Obedience of that which is pure, the meaſure of the Grace of God within your Selves, you will come to witneſs that Comfort flow in, which is not from below, but is from above, and over all theſe things that are Viſible and Periſhing: And this which Unites you unto God, the ſame will Unite you one unto another, and the Peace of God you will come to witneſs, which paſſeth Underſtanding, whereby the Heart and Mind is kept in the Knowledge and Fear of God; and the Bleſſing of God you thereupon will partake of, even of the *Father, Son and Holy Ghoſt*, as the Apoſtle prayed that they might have, to whom he writ: And I pray God that you may have the ſame continually, whereby you may be known to be of God and Chriſt, and to be guided by his Spirit, the Fruit whereof is Love, Joy, Peace, *&c.*

Therefore, my Friends and Brethren every where, I exhort you to conſider from whence comes Strife, Envying and Diviſions; proceed they not from hence, from the Luſts that war in the Mem-

bers of such, who are looking at others with an evil Eye, and watching over others for Hurt, and not Good? Therefore in the Presence of the Living God, I charge you by his Spirit, that you suffer not this amongst you; even no Strife, nor Envying one another, as you will answer it before the Terrible and Dreadful God, before whom you must all give an Account for all the Actions done in the Body; therefore any of you that hath any thing against another, do not speak of it behind his Back, for that is a work of Darkness; but in love speak to them of it; and if they will not hear, then acquaint those who are appointed in the Church, for to examine Differences, and end Strife, that they may be proceeded against, according to the good Order given forth in the Churches, from the Spirit of Truth; and so Strife will be ended, and Controversies cease, so that those who are found in the fault, if they fall not under the just Reproof, then they may be denyed.

But Friends, It is sadness of Heart to me, to think of it, that any that hath made but so much as a Profession of Christ, much more that those that have tasted

tasted of the Love of God in measure, should so much forget themselves, and what they do Profess, as that there should be cause for to Reject any such, and deny them the Society of the Saints: Therefore as my Heart's desire is, so my Prayers unto the Lord for you all are, That he would open the Eyes of such who have been in froward ways, or that live in Strife, Envying and Back-biting one another, that they may turn from their wicked Ways and live; for their *Destruction*, if they be Destroyed, *is of themselves*; for the Lord not only by his Light in them shews the Evil, but also by his Messengers hath many times, and now at this time by his Servant, whom he is pleased for to make use of, doth Charge and Require all such among you, once more for to cease from all Strife and Envying, Surmising, Whispering, and speaking Evil one of another behind your Backs, and that you all deal Plainly, Simply and Honestly one with another, in what you see or hear that is amiss; and none to be Rash or Hasty in Reproving, but let all things that are done amongst you, be done in Meekness and Love, and then you will be a People, amongst whom

the Lord will delight to dwell, who is a God of Love; and the Fruit of the Spirit will be seen amongst you, which is *Love*; and then I shall not have cause for to write unto you from Sorrow, but from the Inflowings of Love, which is my Delight; for Sorrow it is unto me, God is my Witness, for to Write unto any among you of a Rod, but I cannot forbear; for the *Rod is* prepared *for the Backs of Fools*, who wander from *That* of God within, which is pure, which ought to Guide; and it is to *Such* that I am forced to hold forth the Rod with Sorrow and Weeeping, that there should be any such Fools sheltering themselves amongst the Flock of Christ. But I thank my God, that there is such amongst you, who are my Joy and Rejoycing; yea, my glorying to my Brethren; yea, and I trust in the Lord that they shall be so, and none can take it from me.

Therefore all who have received the Love of God, dwell low in the Love received, that you may find daily the Inflowings of the Love of God, that the daily growth you may witness, even that which Nourishes the Babe, that it daily feeds upon; the *Milk of the Word* you may suck from the Breasts of Con-

Consolation, which all they receive, who are obedient to that which is Pure, even the Measure of the Grace of God in themselves. And all you whose Minds are run forth into the Vanities; *Oh turn ye, turn ye, Why will you Dye?* This is the Lords call by his Spirit in his Servant, and consider wherein have you run forth; return within, hearken, call to mind what is past, and what did call when you were running forth into the Evil, and you would not hear, but put off: And now whilst that you have time, prize it, and return unto the Lord, by a speedy Reformation of Life, all you stiff necked ones who think much to stoop down to the Cross, to walk in that way wherein your Wills are crossed, and Self is denyed; never expect to have Sin to dye, until you deny your Selves and your own Wills, for it's the daily Cross that Christ's Disciples must take up, and follow him in: Therefore, thou Fool and Unwise, do not deceive thy self, in forming up a nearer or easier Way than this; his *Yoke is easie*, his *Burden is light*; when it comes to be taken up, it is not Grievous, but Joyous: Oh come into the Obedience, and then thou shalt witness what

what I say to be Truth; do not say, How long shall I do such things? That's it which makes the Burthen great, for to consult with the Carnal Part (which would limit the Lord, and would set him down a way that you would serve him in) that is for Destruction, that must never enter; it's that which is willing and obedient, and doth not say, wherein, or how long; but which is willing to wait, and doth not make haste, but believes in the Lord; it is that part, and those that are therewith guided, that *Eat the good of the Land*, and come to partake of Peace and Rest to their Souls; therefore none to look out, or to fear, what the Lord will call you to, for therein the Adversary will many times present such Hardships unto you, for to cause you to Despair, and to Distrust of his Power in carrying you through; yea, many times may and will present harder things to you, than ever you come to be exercised in; however, when you come into the Exercise, it is not so hard as the Adversary did present: Therefore you that have found him to be a Lyar, do not trust him any more, but trust in him that delivers you, that he will deliver you

you. And so you will come to find it, for he never failed any that trusted in him; therefore none to look beforehand, but all in the Light wait, to receive from the Lord, what his Mind is. And do not desire for to know all what you shall do hereafter, let those thoughts that are so forward be judged down with the Light, which shews the Vanity thereof, and so you will be kept from running into Confusion, for it is suffering the desire to run forth before the Light, that leads into trouble of Mind: Therefore all in the Silence and Stilness of Spirit, wait to hear that which is pure in you speak, which calls for Purity, and testifies against all Impurity, and Deeds of Darkness; that's the Light that shines in Darkness, and the Voice to which you ought to give Obedience; and this is contrary to your own Wills and Desires, that requires such things of you, and calls upon you for to do such things as is contrary to what formerly you have delighted in; when this calls, then the *Jewish* Nature will desire a Sign, as the *Jews* did, *Whether he be of God*, yea, or nay; and (when the Lord requires Obedience) will be fit to say, Stay, be not hasty,

stay

ſtay for Movings, know certainly. Now when nothing of ſelf is to be ſeen, then the Adverſary would hinder; but when a Motion comes in, that ſeems difficult, or not clear, then is the time that you are to wait for clearneſs; but when the Command is clear, and that which is required tends to Self-denial, and nothing of ſelf lyes at the bottom after Examination, then be Faithful and Obedient.

And this I am moved for to write unto you that are not acquainted with the Wiles of the Adverſary, but are Ignorant of his Devices; that when a thing is preſented unto you for to do, then for to return within, to ſee if there were not a deſire for to do ſuch a thing, and an end in the doing of it; that if ſuch a thing be done, then you will be looked upon, or when in Trouble, you will find Peace, or the like: Now upon the Examination, when ſuch ends are ſeen, then be not haſty, but wait; but then the Adverſary will be fit to threaten with diſobedience; but do not heed him, for ſuch waiting, as to know the Mind of God, that you may not be deceived, will not be laid upon you by the Lord as diſobedience; but herein

herein will you find the difficulties taken away, and the Mists and Darkness that was in your Minds will be expelled; here waiting, not with resolution to put off, but that you may not be deceived; then the Lord will clear [illegible] you his Mind and Pleasure, [illegible] will come into the Understand[illegible] know the difference of Voices and [illegible].

So Friends, knowing that [illegible] may and have been deceived, I am the more large in writing unto you herein, for to put you to a search in your selves, upon all your Obediences and Performances, to know who it is that requires them of you, and what they tend unto, that upon the search, all the subtle Devices of the Adversary may not only be discovered, but that you may be delivered and set free therefrom, to Praise the Lord in *the Beauty of Holiness*, to walk before him in Fear all the Days of your Lives, and Sing Praises unto him, *Blessing, and Honour, and Glory, and Power, be given unto him that sitteth upon the Throne, and unto the Lamb, for ever, and for ever*, Rev. 5. who is *Sion's* King, Praises, Praises unto our God for evermore; let all the Redeemed of the Lord say so, and rejoyce continually in him, and

Praise

Praise him, and Pray unto him for one another, which is our bounden Duty.

So all of you, my dear Brethren and Sisters, who finds the living Heavenly Birth stir in you, which breathes to God, as I am brought into your Remembrance, let the same come forth, quench it not, and then I (in the Heavenly Life) will meet it at the Throne of Grace, where we shall be accepted in him, who hath begotten us to God, who is over all the World: And unto this Power I commit you, with this Word of Exhortation to all that are Faithful, to keep low in his Fear; and you that are got above, that you may sink down under that which convinces you for your out-running, that so you may all be brought together into the Fold of Christ, to lye down together, and Feed upon one Food; even the free Love of God in Christ Jesus, which freely flows in, unto the Obedient Ones; and therein abiding, and no more going astray, therein shall we have continually rejoycing in one another, where is our true Unity and lasting Welfare, to which I commend you, that we may all ever Farewell, who am your

dear

dear and loving Brother, whose Care for you and towards you, cannot be expressed.

Roger Hebden.

York-Castle, the 28th of the 2d Month, 1655.

The Answer to Robert Wray's *Letter, sent to* John Brown.

Robert Wray,

A Paper being given into my Hand, said to be a Copy of some words thou didst write to *John Brown*, who gave thee a Book to read over, wherein were laid down some of the Ranters Principles; wherein thou writest, That thou find'st, in the Reading of it, that the said *John Brown* judgeth thee to be a *Ranter*, and one that is defiled with the Pollutions of the World; and that thou shalt be accounted amongst the number of Reprobates.

Now, Man, consider within thy self, what thou writest, did *John Brown* thus judge thee to be? Nay, look nearer, doth not *That* in thy Conscience judge thee,

thee, and tell thee, that thou art run forth from thy Guide, which is pure, which would have kept thee in the Fear of God; and which did so, whilst thou were't guided by it; and that did, whilst thou kept'st to it, separate thee from the Pollutions and Filthiness that the World lives in; but now, with the Dog, thou art returned to thy Vomit; and with the Sow, that was in measure washed, unto her wallowing in the Mire again. And the Reprobate Mind ruling in thee, thou must expect thy Portion with thy Companions: That in thy Conscience will witness the Truth of this. Although thou proceed and say, *That thou art freed from his Doom, and all his Compliants, by the Merits and Mercies of Jesus Christ.* I answer, When Christ Jesus shall come to sit Judge in thee, thou shalt then be made to confess, that these thy words are vain Boasting; and that his Merits and Mercies thou art ignorant of, nor never canst know, until thou return to be guided by that which checks thee in secret for the Evil of thy Doings; and whatsoever thou dost, not therewith being guided, it is Self-Righteousness, and of the Devil; and so art guided by the Fancies of thy own

vain

vain Mind: For that Mind is vain, that leads the Creature into Vanities. Now consider, if it be not so with thee, that such things as thou didst see a Vanity in, thou art returned back to do those things again. Therefore let Shame stop thy Mouth, for accusing others of what thou art guilty of thy self.

And for the *Rash Judgment*, thou speakest *of casting upon our fellow Creatures, which are the Workmanship of God's Hands, as well as we; who lives in the height of Conceits, above all the People in the World*: Hence I do declare thee (from whence this is) to be a false Accuser; for the Judgment is not past upon the Creature, as it is the Workmanship of God's Hands, but chiefly upon the wicked One in the Creature, and only upon the Creature as subject to him, which is the Enemy of God. And saying, *We live in Conceits*: That is thy own Condition, as will be made manifest; and thou may'st as well condemn them, who said, *That they knew that they were of God, and that the whole World lay in Wickedness*. And no other Light do we speak of, to be guided by, but that Light wherewith Christ Jesus hath enlightned every one that cometh into the World; which

Light thou say'st, is the *Conceits of mine own Mind*: And here I charge thee, in the Presence of the Living God, to be an Evil Speaker of that Light which comes from his dear Son, saying, *It is the Conceits of our own Minds*: So I charge thee to make it appear, that thou didst hear any of us ever speak of any Light, to be guided by, but the Light of Jesus Christ in the Conscience; and if thou canst not, then let Fear take hold upon thee, and Shame smite thee in thy Face, to say, *That Light is the Conceit of our own Minds*, that carries us on in the World. But the *Grace of God, and his Mercies*, thou sayest, *are above all our rash Judgments and Conceits*. I answer, The Grace of God, and his Mercies, thou hast turned into Lasciviousness, and out of a vain light Mind thou speakest of Blessing and Praising his most Holy Name, and says, in thy Conceits, *That he will fit to Judge himself to confound the Conceits, and rash Judgments, and imaginations of high Aspiring Spirit) of boasting Men, of which Spirit and Mind* Quakers *are of*, thou sayest; and so in Scorn writest *Adieu Quakers*. How couldst thou get this written, and not be condemned in thy Conscience, that it was in Scorn? Nay, consider,

let the Search pass through, and a Witness shall speak in thee for me. That these words were in Scorn written. *And although thou sayest, God himself will sit Judge, to confound the Conceits, and vain Judgments, and Imaginations of high aspiring Spirits of boasting Men; of which Spirit and Mind Quakers are of.* Here consider what thou hast said, *That God should sit*; but thou art Exalted, as if got into his Seat to judge, not with his Spirit; but with Scornful Mind, speaks of that Condition which his People Witnessed, and he Commanded: And here thou shews to all that have any Understanding, or Eyes to see, That thou hast no Bridle to thy Tongue; and so thy Religion is in vain. Then thou asks, out of a vain Mind, *What Rule we have in Scripture for our birth Conceits of our Selves?* Here *Ishmael* makes himself manifest in thee. And further says, *If we imitate our formed Weekly Meetings from the Apostles and Disciples, we Err; for they lived in the Truth, and we live in the Conceits of Mind.* I answer, Meer Imitation, without the Spirit, we deny: But this is known, that who are guided by the same Spirit that the Apostles were, it will bring them to follow their good

Example: And did they not meet Weekly? Deny it if thou canst. And whereas thou sayedst, *They lived in the Truth, and we in the Conceits of Mind.* Here again I charge thee, that so speaks, to be a false Accuser. And thou sayest, *God is Judge of the whole World Himself*: Whereas he Judgeth by his Son and Saints: For do not the Scriptures say, *That the Father Judgeth no Man, but hath committed all Judgment to the Son?* John 5. 22. and in the 27th verse, *And hath given him authority to execute Judgment also, because he is the Son of Man*: And in the Epistle of *Jude*, 14. and 15. verses, *Behold, the Lord cometh with Ten Thousands of his Saints, to execute Judgment upon all*, &c. But thou shewest thy self to be an Opposer of Christ; and it is true, and not rash Judgment to say so of thee, who art found in the Enmity: And it is not for us to work, before the Eternal Creator of Heaven and Earth doth work in us; but his Acting in the Creature is a Mystery to thy carnal Mind, and thou art not Judged before the time; and this Judgment, wherewith the wicked One in thee, and others, is judged, shall not Condemn us; for That of God in your Consciences, shall witness it to be

be true, and Condemn all of you who live in the Filth of the Flesh, and Conformity to the World, Acting contrary to what you are Convinced of, for Self-Ends and Fear of Man. And further, thou proceedst, and says, *The turning of the Mind what way we will, that we call the Work of the Lord*: Thou false Accuser, and evil Speaker, of the things thou dost not understand, how long wilt thou suffer the envious One to rule in thee, and to speak Evil of that thou understandest not? If thou knowest the *Word of the Lord, which is as a Fire shut up in the Bones*, Jer. 20. 9. and how it comes, thou wilt know, that it is not in our power, to turn it what way we will. Therefore make out what thou sayest; otherwise, thy Mouth being stopped, own thy Condemnation upon thy false Accusation. Thou sayest, *The Word came by Revelation*; but how it comes, thou knowest not: neither canst thou say, in the Presence of the Lord, and not Lie, That the Lord ever spoke one Word unto thee, for to declare abroad; and yet wilt be Judging of others. Then thou further proceeds, for to bid *John Brown, Let high Aspiring Thoughts and Conceits depart; and let Brotherly Love be placed in his Heart, and Tenderness*

derness and Pity possess his Soul. This I know, that Tenderness and Pity doth possess his Soul, and in his Heart, he doth love them that are Brethren in *Christ Jesus*: But to the Deceit that rules in thee, and others, which would have fair and pleasant Words, those who are guided by the Spirit of Christ, cannot speak *Peace*, but pronounce *Woe*, as they are moved by the Lord; and *Woe* unto that in thee, which would have all Men to speak well of thee, that is thy Enemy, and the Enemy of God; and whilst that rules in thee, thou art under the Wrath; and the Woes belonging to the Wicked, thou must expect, whilst therewith guided. And in bidding, *Let high Aspiring Thoughts and Conceits depart*; thou speakest of Conceits and Aspiring Thoughts, and thou bids, *Let Tenderness and Pity possess his Soul.* Here thou art to be tryed, whether thou live not in Conceits thy self; yea, or nay. So, What is the Soul? Now this thou may'st answer, as Scripture declares, *That God breathed into Man's Nostrils the Breath of Life, and Man became a Living Soul.* But further, I demand of thee, What this is in the Creature? Now if thou canst not give an account of this,

What

What this is in the Creature; Then thou must acknowledge, that thou hast been exhorting another, To let *Tender-ness* and *Love* appear, thou knows it not what, more than a Word: But the Soul is more than a Word: And when thou comest to know it, then thou shalt see thy high Aspiring Thoughts and Conceits that thou hast lived in, and to know and acknowledge, that this is written in Love and Pity unto thee, from

R. H.

York-Castle, the 11th Day of the 4th Month, 1655.

FRom the time of my being committed Prisoner by *Robert Barwicke*, as is expressed in the fore-part of this Book, I continued as Prisoner, (but several times, at my own and Friends desire, had liberty to visit Friends in the Country) and at the Assizes, held in the 7th Month of the Year 1655. when I had been between thirty and forty Weeks a Prisoner, I was called, and was tryed, and cleared accordingly, as is hereafter mentioned.

Being called before *William Steel*, Judge, it was laid, That I stood there

Indicted since the last Assizes; the Indictment being read, it was demanded of me, What I said to it, Was I guilty or not guilty? To which was answered to this purpose, That what I said, I should not deny, (there being put into the Indictment, that I wilfully and maliciously uttered forth such words as they read) the truth was, that I spoke such words; but that such words were spoken from my own Will, or Malice, that I denied; and said, That was their Condition, which put the words in. Then the Judge asked, What I said, as to the Substance of the thing? My answer was, What I spoke, I should not deny. Then he asked me, If I would be tried by God and the Country? My answer was, The Lord he is my Tryer, and what he will suffer the Country to do, I am satisfied. Thus I, with other three Friends, who had been called at the Assizes before, and could not say, neither Guilty, nor Not Guilty, (true words and false being mixt together in our Indictments) were to come to our Tryal before the Country; and the next day, being called and set in the midst, amongst those there Arraigned for Felony and Murder: A Jury being chosen, and they being

about

about to swear them; I spoke to the Judge, to put him in mind of what passed between us the Day before, how that he asked, If I would be tried by God and the Country? And my answer thereunto being, That the Lord was my Tryer, and what he suffered the Country to do, I am satisfied; but that their Swearing is not allowed, but forbidden by Christ; and in testifying against it, I clear my Conscience. Notwithstanding this, they called for Evidence against me, but not any appearing, the Jury gave in their *Verdict* (as it is called) that I was Not Guilty. Then I appealed to that of God in all their Consciences to judge, how I had been dealt withal; who had been between thirty and forty weeks a Prisoner, and none for to lay any thing to my charge: But they would make no answer to that, but hasted to take me away. After, some said, I might recover Damage for my Imprisonment. But I answered them, I had not so learned of Christ, for to render Evil for Evil.

Roger Hebden.

Here

Here follows a Copy of my Release.

To the Gaoler of the Gaol of Yorkeath

WHereas *Roger Hebden* was Indicted at these Assizes, and Acquitted: You may therefore set him at Liberty, if for no other cause you detain him. Witness my Hand, this 12th day of *September*, in Year of our Lord, 1655.

John Clarill, Clerk of Assizes.

Here is an Account of my being a Prisoner at *Aylsbury*.

To the Keeper of the Common Goal at Aylsbury, or to his Deputy there.

Bucks. ff. WHereas *Roger Hebden*, herewith sent you, yesterday, being the Sabbath-day, came into the Parish Church of *Newport-Pagnell*, and there in the time of publick Service, did openly and publickly, before the whole Congregation, disturb the Minister, contrary to the Law in that case made and provided. These are therefore

fore to Will and Require you, upon Sight hereof, That you receive the Body of the said *Roger*, herewith sent you, into your said Goal; and him safely keep, until he shall be thence discharged by order of Law: Hereof fail not. Dated this 4th Day of *January*, 1657.

Thomas White.

ACcording unto this foregoing Warrant, I was received, and kept in the Goal between three and four Days; and then brought forth, and had my Tryal at the last Sessions; who ordered me to the House of Correction, there to be kept fourteen Days, and then to be discharged: Which was done accordingly.

R. H.

A Copy of my Commitment to *York-Castle*.

Thomas Harrison, *Esq; Sheriff of the said County, to the Goaler, or Keeper of the Castle of* York, *Greeting.*

York-shire. I Command you, That the Body of *Roger Hebden*, by me taken, you receive into your Custody, and him safe

safe keep, so that I may have him before the Justices of the Peace, at the next General Quarter-Sessions of the Peace, to be holden for the *North-Riding* of the said County, to answer his Highness the Lord *Protector*, of certain Trespasses and other Misdemeanors, whereof he stands indicted.

Given under the Seal of my Office, the 1st day of April, 1658.

A true Copy examined by *John Thomlinson.*

By the Sheriff.

NOw, Whereas mention is made before of my being cast into Prison at *Alisbury*; it was for my going into a Steeple-House at *Newport-pagnel*, where standing quietly until the Priest had done his Preaching, who had been telling in a bemooning manner, that *The Devil cast Fiery-Darts, and Hand-Granadoes* (as it were) *into the Soul*: It being made known unto me, as I stood by, that he knew not what the Soul was, which he said the Devil did such things to; so words were spoken unto him, to this purpose; *Man, thou hast been speaking much as concerning the Soul, it were needful*

needful for the People's Satisfaction, that might best declare what the Soul is; but instead of answering this needful Question, he put it off, with saying, *That he would Dispute with me there the next day.* But there being present one *Thomas White*, a Man in Commission to have done Justice, he threatned for to send me away to Prison, which he did early the next Morning; and whilst I was there, in the House of Correction, I received Intelligence how that at the Sessions in *Yorkshire*, there was a Bill of Indictment preferred against me, to this purpose in it; How that at a Meeting where I was, at *North-Allerton*, I intended or endeavoured to put one *Thomas Mann*, Priest of that Town, into a Well. So opening the Bible, it opened, and I read these Scriptures, *Psalm* 119. 85. *The Proud have digged Pits for me, which are not after thy Law*: And in the 69th Verse of the same *Psalm*, *The Proud have forged a Lie against me*: The Pits were the Goal and House of Correction in *Allerton*, which I was put into for doing nothing else but what was agreeable to Scripture; and the Lie which the Proud had forged against me, was what they had laid to my charge in *Yorkshire*; for true it was,

I went to the Priest in *Buckinghamshire*, but in *Yorkshire* the Priest came to me, with a false Accusation in his Mouth, at his coming, using words to this purpose, *How now Roger? Thou sayst I Preach false Doctrine.* It being denyed, and he being put to Prove what he said, otherwise he would be found to be a false Accuser, put it off, with asking, *What was the false Doctrine he did Preach?* So by his coming, a great Tumult was raised, insomuch that my Life was much in danger to have been taken away; but by the Power of God, and the endeavour of some Friends, who bestirred themselves, and got me forth of the Throng, I was preserved. There was a Well in the place; so the wicked not being satisfied with what was done against me, forged a Lie, *viz. That I intended or endeavoured such a thing as to put the Priest therein.* So after my return into *Yorkshire*, I was arrested, by an Attachment forth of the Sessions, for to Answer at the next Sessions; but I not having had any Summons given, nor any word left at my House for my former appearance, I could not own to the Bayliff that his proceedings were agreeable to their own Law, and so could not give him his Fee,

which

which he said was Two Shillings; so he cast me into Prison, as by the Mittimus fore-mentioned is expressed; so coming to the Sessions, neither Priest nor Bayliff (which I heard preferred the Bill of Indictment against me) appeared against me, but were to be questioned for their own Miscarriage laid to their Charge (as I heard) so I being called, and none appearing against me, for to lay any thing to my Charge, by Proclamation I was cleared, and the Bayliff who was the cause of my being sent to Prison, at that time much reproved: I was three Weeks and more a Prisoner, upon the account afore-mentioned.

I

Roger Hebden.

A Copy of the Mittimus by which I was sent Prisoner to York, for refusing to pay Tythes.

Thomas Harrison, *Esq; Sheriff of the said County, to the Keeper of the Goal of the Castle of York, Greeting.*

Yorkshire, I Command that the Body of *Roger Hebden*, by me lately taken, you receive into your Custody,

ſtody, ſo that I may have his Body before the *Lord Protector* in the upper Bench at *Weſtminſter* on *Monday* next, after three Weeks of *St. Michael*, to anſwer *Henry Southby* in a Plea of Treſpaſs.

Given under the Seal of my Office, the 9th day of Auguſt, 1658.

A true Copy, examined by *John Hamilton*.

By the Sheriff.

About 9 Weeks Priſoner.

THis Plea of Treſpaſs, that is forementioned, which I was committed to Priſon for, that I was to anſwer *Henry Southby* in, was for the Tenth of my *Hay* and *Corn* that Year Growing, which he claimed right to, being an *Impropriator*. And he caſt me (or by his means I was caſt) into Priſon, before a good part of the *Hay* was got, or *Corn* near ready to cut: Notwithſtanding theſe his Dealings, he openly confeſſed how *Honeſt I had been*, and that he *believed that it was for Conſcience ſake that I could not pay it*; and that *it was true, I had often paid him his Rent before the time it was due*: For in the time of my Ignorance,

of

of the Root from whence *Tythes* were, I had a Leafe of him for seven Years, and did perform giving 1 *l.* 6 *s.* 8*d.* Yearly, for the Tythe of my own Land; but after I writ to him to this purpose following, and gave it him before he caused my Imprisonment fore-mentioned;

Henry Sowtibby, unto that formerly I paid a Composition, Yearly Rent, for Tythes of Lands in my Possession, in the time of my Ignorance, from whence Tythes were; but finding in Scripture, that they were the Lord's, by his express Command, read Levit. 27. 30. *and he gave the Tenth unto the Children of Levi for an Inheritance, for their Service which they served, even the Service of the Tabernacle of the Congregation, as* Numb. 18. 21. *And with the Levite, the Stranger, the Fatherless, and the Widow, were to eat, and be satisfied, as in* Deut. 14. 29. *But seeing that none of these things are performed, by them that receive Tythes in* England *now, as then in* Israel: *And lastly, finding in Scripture that the Priesthood being Changed, there is made of necessity likewise a Change of the Law, as* Heb. 7. 12. *denied to make of them, that not any Right or Due then belonging unto Tythes, by the Law of God, as is seen by*

Roger Hebden.

IN the Year following I was ordered in the Movings of the Lord's Spirit, for to visit Friends; the former part thereof I passed through the *Eastern Counties* up to *London*, and returned thorow the middle Counties. Then before the middle of that Summer, I passed into *Scotland* about that time when King *Charles* the Second came into *England* again; and after my passing through several parts of *Scotland*, amongst most of them few Friends that were then convinced of the Truth, them to strengthen for to stand in the day of Tryal, then approaching; for then many did expect we should soon have been brought under, either to have denyed our God, or under great Sufferings; and then was a time of much Wickedness and Lewdness, much of God's good Creatures consumed in Drinking and Fires making, Ringing and Rejoycing, because of the Coming of the King: Notwithstanding all that Lewdness, which was then abroad, by the Lord's Power, I and a Friend with me, named *Samuel Watson*, passed and had little Interruption, and so returned forth of *Scotland* into *Cumberland*, and visited several Friends in that Coun-

try,

ty, and so returned into *Yorkshire* before the middle of Summer; About the time, and after King *Charles* the Second returned into *England* again; But there were some who could not be content therewith; amongst others, some of them called *Fifth Monarchy Men*, who, as I understand, expect *Christ to come for to Reign Outwardly in Person upon Earth*; and some few of them, being stirred up in a forward Zeal, without a true Knowledge of what Spirit they were of, did rise in *London*, whereby a great Disturbance was occasioned; then presently Proclamation was sent forth, and we who were called *Quakers*, were reckoned with *Ranters*, and them who made the Disturbance, and so were numbred amongst the Transgressors, though Innocent: Then by the Proclamation we were not to enjoy our Meetings for to wait upon God, under any Pretence of Worshipping (or to that purpose were words in it) as formerly; but if we did, which many durst not neglect, then we were to be Apprehended, and had before Justices of the Peace, and there we were to have the Oaths of Supremacy and Allegiance profered, which if we refused,

then by the Proclamation we were either to find Sureties for good Behaviour, or go to Goal until the next Assizes. To this purpose was the Substance of the Proclamation, as I remember: By this means we were hunted for, and fought our at our Meetings by wicked Men, who were glad of such an opportunity; and this gladded the Hearts of the Wicked, and made the Hearts of the Righteous sad for a time; but the Lord comforted, and made His meet together with boldness (although some few did faint) and with boldness we were carried before the Magistrates, and could not Obey their Commands, nor own that we were of Evil Behaviour, by entering into Bonds for the Good Behaviour, and to take the Oaths, and so break the Commands of Christ Jesus, who saith, *Swear not at all*, Mat. 5. And so we were sent to Prison to *York*-Castle: There were committed upon that account, between four and five Hundred, and some of us, I and others, were continued a Quarter of a Year's time or more; but the Lord cleared our Innocency, and they let us at Liberty in the Lord's time, therefore it is good to trust in Him.

Presently

Presently after this, the King consented to that Act of Parliament, which they made against us; That was to this purpose, That if we, to wit, the People called Quakers, did meet together, upon pretence of worshipping of God, to the above the number of five, we were to be apprehended, and be prosecuted against for the same, by Fine and Imprisonment. But this did not many; although many (for meeting together to wait upon the Lord, as formerly, in obedience him) were apprehended, and Fined, and some, as I have heard, in London, where their Cruelty was great, were haled forth of their Meetings, and cut by rude and wicked Persons; and one died of Wounds that he received; others, by Magistrates, were Sentenced to Banishment; but the Lord disappointed them. But as for me, I was not cast into Prison upon that Account, but was called before the Magistrates. But herein was and is my Comfort, that I did not see that I neglected my Duty in meeting amongst the Lord's People, for fear of Man. And after a time, the Rulers they forbore pursuing that Act, and we had our Meetings much quieter than could have been expected; and Truth did spread

Spread; and Justice in Power, after the Innocent in the Way of God, encreased: and the Lord God preserved the Tender of his People, by limiting them for how, by his Power, the Wicked were restrained. And then the Bishops, they set themselves by their Power, to suppress the Lord's Truth, the Followers of the Lamb; but prevailed not, (Praised be the Lord) but the Lord's Mercies were manifested upon his People, both Inward and Outward.

After this, it pleased the Lord (for the Trial of his People, and that his Power might be manifest) to suffer the Powers of the Earth in the following Year, to make another Act against our Meetings, more strict and cruel than the former: the Substance whereof was to this purpose, (to wit) That if we, namely, those People called Quakers, should, after the first Day of July, 1664. meet together above the number of Five, under a pretence of Worshipping God, we should for the first Offence, according to the pleasure of them in Commission for Justices of the Peace, pay a Fine of Money, under Five Pounds, or suffer a time of Imprisonment, not exceeding Three Months; for the Second Offence the Penalty was doubled; and for the Third Offence, they were either to pay One Hundred Pounds, or to be Banished into some of the King's Foreign Plantations; and if they within Seven Years time should return without Liberty, then to be proceeded against as Felons: And the like Penalty they were to undergo, in whose Houses or Grounds such Meetings were kept. But Praised be the Lord, all this prevailed not, nor terrified the Lord's People; neither durst they neglect their Duty: For even the First Day of the Week, after this Act took place, as my outward Being, where

where there might be above a Hundred Friends of Truth, and others, there was no Molestation from without, but only the 8th Day after [illegible] following, I being with several other Friends, was [illegible] for [illegible] the Lord; the Spirit of God's Condescension was, and the Power being upon my Spirit, and I being [illegible] and expecting [illegible] as also Spirit gave utterance: There came in one [illegible] with some Soldiers, who [illegible] forth, and [illegible] with the Constable, had me before one [illegible] Gurry, who was a Parliament man, and a Commissioner to do Justice; who asked me, If I spoke any words amongst the People? Or to that purpose. My answer was, as I afore expressed. And after I expressed the same, he told me, That was a Transgression of the Act. My Wife standing by, and hearing him say so, thought in her Mind, (as she told since) If that were a Transgression of the Act, for me to express the Sense of God's Goodness, and my Faith, she was well content that I should suffer for it; so this affair things passed. So the next Day, he and George Masters, were in Commission for to do Justice, by their Warrant, committed me, and a Friend, named John Audy, (at whose House the Meeting was) to Prison to York Castle, for the space of Eleven Weeks and Five Days.

The Cruelties of Men were much seen, in pursuing this Act, in several parts of the Nation, especially in and about London, Sentencing many for Banishment, and banishing some; but they were much restrained of what might be intended; for that Summer, that many might have been sent away, there was Wars by Sea, and the Pestilence very hot about London; which I believe did, as the Lord saw it good, put a great stop to their

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FINIS.